Ey/Book

Vol. VII No. 2. 1959

TASHKENT

ENTRAL ASIAN REVIEW

A quarterly review of cultural developments in the six Muslim republics of the Soviet Union.

SURPLUS
DUPLICATE

Issued by the Central Asian Research Centre in association with St. Antony's College (Oxford) Soviet Affairs Study Group.

BUKHARA

CENTRAL ASIAN REVIEW and other papers issued by the Central Asian Research Centre are under the general editorship of Geoffrey Wheeler, 66 King's Road, London, S.W. 3, and David Footman, St. Antony's College, Oxford.

CENTRAL ASIAN REVIEW aims at presenting a coherent and objective picture of cultural developments in the six Muslim Soviet Socialist Republics of Azerbaydzhan, Turkmenistan, Uzbekistan, Tadzhikistan, Kirgizia and Kazakhstan. The subjects treated include history, geography, demography, the arts, education, irrigation and communications.

In addition, the *REVIEW* analyses past and current Soviet publications on the countries bordering on or adjacent to these republics, namely, Persia, Afghanistan, the Indian sub-continent, Tibet and Sinkiang.

The subscription rate is Thirty Shillings per year, plus two shillings postage. The price of single copies is Seven Shillings and Sixpence, plus Sixpence postage.

Distribution Agents :

Messrs. Luzac & Co. Ltd.,
46, Great Russell Street,
LONDON, W.C. 1.

Price : Seven Shillings & Sixpence

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Abbreviations

Abbreviations used in the Review when referring to the Soviet Academies of Sciences, and to newspapers and periodicals etc. employed as sources, are as follows :-

AN/SSSR	Akademiya Nauk (Academy of Sciences) of USSR
AN/Kaz. SSR	,, ,, ,, ,, ,, ,, Kazakh SSR
AN/Kirg. SSR	,, ,, ,, ,, ,, ,, Kirgiz SSR
AN/Tad. SSR	,, ,, ,, ,, ,, ,, Tadzhik SSR
AN/Turk. SSR	,, ,, ,, ,, ,, ,, Turkmen SSR
AN/Uzb. SSR	,, ,, ,, ,, ,, ,, Uzbek SSR
SAGU	Sredneaziatskiy Gosudarstvennyy Universitet (Central Asian State University)
BR	Bakinskiy Rabochiy
FET	Far East Trade
I	Izvestiya
KP	Kazakhstanskaya Pravda
KT	Kommunist Tadzhikistana
NT	New Times
P	Pravda
PV	Pravda Vostoka
SK	Sovetskaya Kirgiziya
SU	Soviet Union
SV	Sovetskoye Vostokovedeniye
T	The Times
TI	Turkmenskaya Iskra
VVS	Vedemosti Verkhovnogo Soveta

C E N T R A L A S I A N R E V I E W

VOL. VII, NO. 2

E D I T O R I A L

Since CENTRAL ASIAN REVIEW started publication in 1953 the editors have naturally been curious to discover how it was regarded in the Soviet Union. Until quite recently the only reflection of Soviet opinion on this subject which they had encountered was at the International Congress of Orientalists in 1957 when one of the Soviet delegates objected that while the Review was "interesting" it was often unfair (neloyal'nyy) to Soviet achievement.

A new book by Kh. Sh. Inoyatov on the October Revolution in Uzbekistan (1) contains the first printed references to the Review which have so far been noticed. They are very disappointing partly because Mr. Inoyatov seems only to have seen Volume IV and partly because, either through lack of perception or deliberately, he misrepresents the Review's object. He complains that the authors of the articles "insist that the October Revolution gave practically nothing to the peoples [i.e. of Central Asia] in the fields of economic and cultural development".

If Mr. Inoyatov had made this criticism of the very few articles and books on Central Asia published outside the Review before, and to some extent since, its appearance, he would not have been very wide of the mark. But one of the principal objects of the Review has from the beginning been to describe in detail the spectacular development of the region not only in every branch of economy but in the standard of living and in education, it must therefore be reluctantly assumed either

that his perusal even of the single volume to which he refers was perfunctory, or that he suffers from the same sensitiveness to criticism as the great majority of Soviet officials and writers.

Until a few years ago the opinion was widespread in the West that the economy of the eastern republics of the USSR was in a highly unsatisfactory state, that the people were oppressed and starving and ready to revolt against Soviet rule. Soviet propaganda did nothing to correct this largely erroneous impression because it insisted and still insists on going to the other extreme on painting a picture of unqualified prosperity and contentment, and of mutual love as between the people of Central Asia and the Russians.

Central Asian Review, on the other hand, has throughout done its best by means of a careful scrutiny of Soviet Russian publications, as distinct from foreign propaganda, to get at the facts and thus dispel the dangerous complacency induced by failure to appreciate Soviet dynamism, relentless determination and skill. There is some irony in the fact that a criticism sometimes made of the Review by Western readers is that it paints too favourable and one-sided a picture of a region which is not open to impartial inspection.

When Mr. Inoyatov says that the Review "bemoans the fate of bourgeois nationalist movements in Central Asia" he is much nearer the truth and it is interesting to compare this reference with one made by M. Dzhunusov in an article in SOVETSKAYA KIRGIZIYA of the 10th March. This writer refers to "a British periodical's" statement that "during recent years there has taken place in the USSR a revaluation of bourgeois nationalism. A good deal of evidence can be traced confirming a change... in the Soviet attitude towards bourgeois nationalism among the eastern peoples of the country". If as seems highly probable, this refers to the article entitled "Revaluation of Bourgeois Nationalism" in CENTRAL ASIAN REVIEW Vol.IV, No. 4, it is necessary to point out that this article contained no such statement. Its whole object was to point out that whereas the Soviet attitude towards bourgeois nationalism inside the USSR remains as hostile as ever, the XXth Party Congress had shown that the Party was prepared, at any rate for the present, to modify its attitude towards bourgeois nationalism in the countries of the non-Soviet East.

It is of course perfectly natural that the Soviet Union should dislike criticism of its motives, but it is interesting that it should be particularly resentful of objective comment which finds points to criticize as well as to praise and which declines to trim its sails to the changing winds of Soviet policy. Readers of Soviet periodicals are aware that it is precisely this kind of Western writing which Soviet reviewers make the object of their most impassioned attacks, whereas works which deliberately ignore or distort the facts in order to paint as black a picture as possible of Soviet motives and achievements are seldom commented upon at all.

As its regular readers know, CENTRAL ASIAN REVIEW is now no longer concerning itself with economic developments in Soviet Central Asia. The Review will, however, continue to examine the vicissitudes of Soviet policy, particularly in relation to historiography and current cultural developments. The Editors feel that any attempt to describe these developments would be valueless if it ignored the past and present opposition encountered by the Soviet regime. As Mr. Dzhunusov said in his article quoted above, "the opinion that there was no nationalism in the Soviet national republics in the past and that at the present time there are no nationalist survivals at all is mistaken". An assessment of the extent and significance of such survivals is clearly of great interest to research students and the Review is therefore obliged to take into account any indications of their existence and of measures taken to counter them. It will not assume that all dismissals of republican Party officials are necessarily connected with nationalist survivals as has become the habit of some sections of the Western press, but it will continue to follow the differences between Soviet attitudes towards nationalism inside and outside the Soviet Union.

Soviet sensitivity to criticism of their system of colonial administration will probably lessen in the course of time. In many material respects this system has achieved more rapid results than other systems; but it is not perfect, nor does it necessarily follow that all those who oppose it are any more reactionary, venal or selfish than the nationalists of non-Soviet eastern countries whose persistence has eventually gained for them not only complete self-government but complete freedom from foreign colonization.

Note

(1) OKTYABR'SKAYA REVOLYUTSIYA V UZBEKISTANE by Kh. Sh. Inoyatov. Moscow, 1958.

Automatic Tractor

A tractor-driver on the Irtysh state farm, Pavlodar oblast, Kazakhstan, has invented a driverless, automatically steered tractor which is said to be especially effective on the vast fields of the Virgin Lands.

SU. 1959, No. 1.

THE PEOPLES OF CENTRAL ASIA:
THE SURVIVAL OF RELIGION

The October Revolution hastened the process of modernization and westernization which had begun with the coming of the Russians to Central Asia by introducing there that version of the modern which is peculiar to the Soviets. The resulting mixture of the old and the new is typical of countries in transition, whose religious belief, social structure and old customs are undergoing profound change. The once clear-cut division into agricultural and cattle-breeding areas is fading together with the numerous features relating to each of them. The bringing of waste lands into cultivation, collectivization, the suppression of nomadism, the growth of industry with the resulting movement of the population, the decrease in the power of Islam and the standard system of secular education have introduced a very large degree of uniformity into the life of Central Asia.

Though Islam established itself in Central Asia in the eighth century, its hold on the country varied from one area to another. It was strong in agricultural oases and particularly in the towns where it assumed the orthodox Sunni form; it exercised profound influence on culture and everyday life; the population was subject to the Shariat while the Muslim clergy and particularly dervishes enjoyed much respect. The cult of saints was widespread, each district or even village possessing a tomb of some saint revered by the local population.

Among the nomads - the Turkmens, Kazakhs and Kirgiz - Islam spread much later and its hold on them was limited. Though the nomads formally accepted it, remnants of more ancient beliefs were too strong to die out altogether.

Within this broad division there was room for much local variety. In Tadzhikistan, for instance, although the majority of the population was Sunni, there was considerable adherence in the mountain regions to the Shii sect of Ismailism. In some villages, too, normal Shiism (Ithna 'Ashariya) was practised to some extent, but in secret since only Sunniism and Ismailism were officially recognized. The two sects co-existed with survivals of older beliefs, particularly of Zoroastrianism remembered by the Tadzhiks as the religion of their ancestors. Remnants of the Zoroastrian dualism are, or used to be, noticeable among the inhabitants of Karategin and Darvaz who believe that the universe is ruled by Khuda-Parvardegar, "God the Provider". Good angels are subject to him, but there also exist large numbers of evil spirits, the divs, whose abodes are rocks, mountain streams and trees. By the use of sacrifices and incantations man can protect himself against their wrath. Side by side with the pre-Islamic divs the Muslim jinns enjoy much respect, and the cult of holy stones as well as that of saints and their graves was strong among the highland Tadzhiks.

The Uzbeks, like the lowland Tadzhiks, were orthodox Muslims, but traces of Shamanism survived among them. This was apparent particularly in the methods used for healing the sick by wise women who performed their art with the help of incantations and drum beatings, presumably in order to ward off evil spirits.

The Turkmens formally adhered to Sunni Islam which served as a laudable excuse to raid and plunder the heretical Shiites of Persia. But in fact the hold of Islam on them was weak and instead of the Shariat they used their own customary law. Ancient religious beliefs such as the cult of ancestors and of the dead in general were strong, and there was a considerable admixture of Shamanism and witchcraft.

Among the Kazakhs the position of Islam was similar to that in Turkmenistan. The influence of the Muslim clergy was limited, but the "holy men" (ishan) who hawked amulets enjoyed much respect. Like other Central Asian peoples, the Kazakhs worshipped the graves of saints, but old superstitions and religious beliefs survive among them.

The conditions of Islam in Kirgizia had a great deal in common with those in Kazakhstan. The early years after the Revolution witnessed its considerable expansion in that country, but it was arrested by the consolidation of Soviet power in those parts. The influence of old superstitions is still strong and among their promoters the most prominent are the bakshi - shamans who heal the sick with the help of the jinns. The jinns were divided into white and black, so that there existed two corresponding groups of shamans, but in practice the difference between them was small. There were also other animistic beliefs in spirits, mostly evil, of mountains, waters etc. (1)

To say that the hostile attitude of the Soviet Government towards Islam is alone responsible for its decline in Central Asia would be to oversimplify the problem. In theory the constitution guarantees religious freedom to the citizen, and since the war the Muslims of Central Asia and Kazakhstan have had their own religious hierarchy with a mufti residing in Tashkent. Zhdanko emphasizes that he is not appointed by the Government as used to be done under the Tsars, but is freely elected by the clergy and the faithful (2), and he adds: "The Soviet Government has handed over to Muslim religious organizations all mosques, mazars and tombs of revered saints, among them numerous historical monuments... Offerings voluntarily made by those who visit them are exclusively at the disposal of religious organizations; a considerable part of this income is spent on the maintenance of seminaries for Muslim clergy in Bukhara and Tashkent, as well as on publishing religious literature." (3) He goes on to claim that Soviet citizens are not only free to visit Mecca, but that every year a special aircraft takes them there. Finally, as evidence of free contact between the Central Asian Muslims and their brethren abroad, Zhdanko quotes the fact that some Central Asian students of theology study in foreign seminaries,

for example, in Cairo, while foreigners receive religious education in the Central Asian medreses; also foreign Muslim leaders visit Central Asia and vice versa. There are no grounds for questioning the truth of all these statements though naturally the character of persons allowed to visit foreign countries for the purposes of pilgrimages is open to some suspicion. Pilgrims are probably selected more for their political soundness than for their piety. To quote from Klimovich: "It was only when socialism was victorious that the preachers of religion (including Islam) changed their attitude and became loyal to Soviet rule." (4)

There are occasional mentions of "feudal bai" and religious survivals among the Central Asian intelligentsia and even among party members. D. Kshibekov (5) disapproves of the action of Otarbayev, public prosecutor of the Dzhalagash rayon, in the Kzyl Orda oblast, who followed his mother's funeral with a ceremonial feast. Not only were some cattle slaughtered but the readers of the Koran received 1,500 rubles and, what is worse, the kolkhozniks whom he invited were thus diverted from their work on the harvest. Another person to earn Kshibekov's disapproval was a party member, Elyubayev, employed by a meat products factory at Akmolinsk, who stopped working for some minutes at the time of the Muslim daily prayers. (6) But on the whole information supplied by the press suggests that nowadays Islam is stronger in the countryside than in the towns, which is consistent with the traditional conservatism of the village. It is interesting to notice that some of this evidence comes from Kirgizia where at the beginning of the Soviet period a religious revival took place. SOVETSKAYA KIRGIZIYA of 18.10.57, for example, deplores the fact that in some rayons, among others in the Stalin kolkhoz in the Bazar-Kurgan rayon, mosques have sprung up; hundreds of people from all over the rayon assemble in the kolkhoz mosque every Friday. It adds wistfully, "... what a great loss it is to kolkhoz work, how many hours have been wasted in the cotton picking season alone." Mullas have considerable influence on the country population, for example, the same paper reports that both mullas and orthodox priests exploited the prolonged drought in the spring of 1957 to arrange prayers for rain; those conducted by the mullas in the Alabuka rayon were attended by thousands of people, many coming from distant kolkhozes so that some were absent from work for as long as a week. KOMMUNIST KAZAKHSTANA ascribes to Islamic survivals not only the marriages of girls below the age of consent, but the instances of polygamy which still occur (7), The cult of saints is still strong, which makes Klimovich complain that "at the revered tombs and graves, sorcerers, fortune tellers and 'prophets' are often to be found who incite superstitious people to perform rites and sell water, pebbles and earth which they pass off as 'miraculous' healing media. Earth from the graves is mixed with water and swallowed, in the belief that it will act as a charm... Visits to 'holy' places are paid at different periods of the year, but become particularly frequent during religious holidays or fasts and particularly on the birthday (Maulud) of the saint whose name is connected with the grave or tomb."(8)

Such evidence coming from the country areas cannot disguise the fact that the hold of Islam on Central Asia is waning. In a search for reasons it is dangerous to concentrate on the spectacular repressive measures such as the purge of 1937-32, for these would be likely to have on the mass of believers an effect contrary to the one expected if their devotion to their faith were genuine. The reasons for the decline of religion are more complicated and they spring from the changing way of life. For instance, industrialization involves fixed hours of work which make the observance of some Muslim religious practices difficult, while on the other hand from the point of view of an ambitious individual the keeping of them is likely to appear as a hindrance in obtaining promotion. But the greatest single factor in the decline of Islam is the universal secular education whose spirit is hostile to all belief in the supernatural. A good example of a product of the period of transition in the life of Central Asia are the refugees from there. Some of these told Pipes that they believed in a Supreme Being, whatever its name, but added that religion was but a superstition which kept people backward, as for example the Arabs and Persians.(9) These notions are not necessarily the result of anti-religious propaganda nor are they by any means confined to the Muslims of Central Asia and other parts of the USSR.

The November 1954 resolution of the Central Committee of the All-Union Communist Party, "On errors in the conduct of scientific-atheist propaganda among the people" directs "Scientific-atheistic propaganda should be based on the explanation of the most important phenomena of nature and society, i.e. subjects like the structure of the universe, the origin of man and life on earth, achievements in the study of astronomy, biology, physiology, physics, chemistry and other sciences which confirm the materialistic views on the evolution of nature and society".(10) The accepted method, according to PRAVDA VOSTOKA of 29.9.57, is now that "in the conduct of scientific-atheistic propaganda in no circumstances must the feelings of the faithful and the servants of the cult be hurt". The practical success of this more subtle "scientific" approach is described by PARTIYNAYA ZHIZN' KAZAKHSTANA, according to which after a scientific-atheistic lecture at a sovkhoz a sixty-year old Central Asian woman declared, "we only believe in God because we hear too little truth about religion. If such lecturers visit us more frequently, the number of believers will keep decreasing."(11)

Agitators do not distinguish, at least for propaganda purposes, between Islam, pre-Islamic beliefs and plain superstition; they include the last under the general heading of religious survivals in order to cover Islam with ridicule the more convincingly. At popular lectures they not only use scientific arguments but even conduct practical experiments in order to show that all phenomena of nature have a natural explanation. When with these visible wonders they contrast the mutually contradictory statements in the Koran, its prestige can easily be undermined, at least in the eyes of the less critical listeners. Popular

atheistic literature, radio broadcasts and museums serve the same purpose; for instance the museum of scientific propaganda in Tashkent has two departments significantly called "Science and Religion" and "Science in the Service of Communism".

The accepted method of atheist propaganda in the press consistently confuses with religion not only old customs but also gross superstition, though some of the customs are not entirely devoid of religious element. The resulting mixture is interesting not only as an irritating obstacle encountered by atheistic propaganda, but as a little known branch of Central Asian folklore. It is worth noting that the material quoted below comes from country districts.

Occasionally country people confronted with a phenomenon of nature are at a loss for an explanation. Such an incident occurred in the village of Sary-Shagan on the shores of Lake Balkhash. KAZAKHSTANSKAYA PRAVDA of 23.1.58. reports that a village "prophet", having heard a weather forecast predicted high flood on the lake which would mean that the end of the world was at hand. When in fact a storm broke, a group of women and old men proceeded to slaughter their cattle, pray and get ready to pass to the "next world". The paper adds that superstition is strong in Balkhash area and its centre is a village where a church, mosque and a Baptist house of prayer happily adjoin one another. A very interesting fact is the existence of what appears to be a parallel to Western "chain letters". In 1956 in Kazakhstan a "holy letter" circulated which said: "On the sea-shore a nineteen-year-old youth has received a letter from a man clad in white robes. Everyone who receives this letter should make seven copies of it and distribute them amongst the people. Should someone fail to do so within five days, he will meet with a severe affliction and misfortune". Then it says, "Pray ye to Allah our God, make sacrifices - if not, within the three days following 16th July 1956 a solar eclipse will occur and the end of the world will follow". The letter impressed even some agitators whose job it was to stamp out "religious superstitions" among the people. Such was one Bektenov, agitator of the Kalinin kolkhoz, South-Kazakhstan oblast, who was so sorely afflicted with the fear of divine punishment that he made copies and distributed them among the people. Similar cases occurred in other oblasts.(12)

The behaviour of domestic animals has its share in the making of superstition. In the Stalin kolkhoz, Merken rayon, it is regarded as an evil omen if a mare or a cow produces twins or a hen crows like a cock.(13) But the vast majority of superstitions are, understandably enough, concerned with health. Some of them offer an interesting glimpse of local plant-lore, which teaches that there are certain "holy" trees and plants - the sweet and sour cherry, fennel and the isirik grass which grows in the desert. The beech, walnut-tree, black willow, thuja, cypress and other trees are possessed of the "evil Spirit". In addition there exist places haunted by evil powers, as well as spots described as "kingdoms of devils, water nymphs and dragons"; to the latter belong banks of rivers and reservoirs, old burial grounds and

places overgrown with bushes. To make human life even more difficult, during some seasons of the year the powers of evil are particularly strong; such are spring as the time of blooming and autumn as the time when leaves fall. A combination of the "bad" trees and places may be fatal to man. One who falls asleep under such trees or at such places, especially in a "bad" season, is liable to contract a disease which indiscriminately the evil spirit or Allah inflicts on him. It is commonly known that a person who lies on damp ground is liable to develop sciatica, but "propagators of Islam often explain it by saying that the 'sinful body' and particularly 'sinful feet' have trampled 'holy places' and so received God's punishment which they deserved". They offer that sort of explanation for all sorts of cases including functional disease which often originates from suggestion (for example that sleeping on a river bank is dangerous). In some cases, such as the inflammation of the facial nerve, they say that the sufferer has turned to the devil's call and so twisted his face.

Certain springs and wells are believed to have miraculous healing properties and they attract pilgrims from afar. Apart from these there are two ways of unorthodox healing. On the one hand the Muslim clergy reject the influence of the devil in inducing disease and pray for divine forgiveness which would heal the "sinful body". The other method is much more varied and it is employed, at least in Tadzhikistan, by two distinct groups of healers. "...fanatics, quacks, sorcerers and 'those who cast out evil spirits' drive away devils with the help of common objects, e.g. an old skull-cap, drums, ashes, salt, dry bread crust, a bowl filled with water, coins, torches, blood of animals, soot, holy isirik grass, etc.... Occasionally such ceremonies result in maiming [the patient?]... The other group of fanatics (or rather fire worshippers), which one can still find in bazaars and tea-houses, drive away the 'evil spirit' or pray the 'great omnipotent' for good health, happiness, prosperity and fame for those who have made them a suitable offering. They heal with the help of fire... and smoke obtained from isirik grass". This is an interesting glimpse of Zoroastrian survivals in Tadzhikistan, but the atheist agitator consistently follows his plan of discrediting Islam by all possible means and so he offers a bewildering conclusion: "It should be added that the above rite as well as the lighting of bonfires in the morning of New Year's day (old style), wedding bonfires, candles burning in places 'possessed by the devil', are the survivals of the pre-Mohammedan Islam [sic], i.e. paganism and fire worship." ["...yavlyayutsya ostatkami domagometanskogo islama, to yest' ostatkami yazychestva i ognepoklonstva."] (14) It is not denied that such healers are occasionally successful for functional disease may respond to suggestion.

Quackery is, as one can realize from Christian parallels, closely associated with the cult of saints. In the Chardzhou rayon (Turkmenistan), one Kurban Muradov, keeper of the tomb of Sakhidzhan-Baba, specializes in curing all sorts of disease; his methods of treatment include immersion in the holy waters of a pool adjoining the tomb, applying holy stones to the

affected part (for instance blind eyes), incantations, spells and reading the Koran. But a number of his rivals, including the "holy dame" Kazakh-bibi, visit the sick in their own homes which considerably decreases the income of Muradov's tomb. Another such "doctor" is Achil Permanov who specializes in treating women's diseases and his patients consult him at the mausoleum of Astan-Baba; his methods are a strict secret. Such superstitions would be less annoying to the scientific-atheist agitators if they were confined to the uneducated. But sometimes curious deviations occur among the Soviet-bred native intelligentsia. Azim Perdayev, head doctor of the Dargan-Ata rayon hospital (Turkmenistan), instead of giving his son proper medical treatment took him to the tomb of the holy Dargan-Baba where he made an offering of a black goat in order to make his prayers more effective. The only difference between his action and that of his ancestors was that both the boy and the goat were delivered at the tomb by an ambulance. What is worse, Perdayev recommended this combined treatment of saint and black goat to many of his patients.

The above information suggests that though the decades of secular education and scientific-atheistic propaganda might have weakened the hold of Islam on Central Asia, its unorthodox fringe is more difficult to overcome. "The curative goat exists not only at Dargan-Ata."(15)

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1. O FEODAL'NO-BAYSKIKH PEREZHITKAKH I IKH PREODOLENII. D. Kshibekov, Alma-Ata, 1957.

2. ETNOGRAFIYA NARODOV SSSR. S.A. Tokarev, Moscow, 1958.

3. "The Cult of Saints in Islam". L.I. Klimovich. TRANSLATIONS FROM THE SOVIET PRESS, No. 252.

4. "The Way to Banish Islamic Survivals". D. Kshibekov. IZVESTIYA AKADEMII NAUK KAZAKHSKOY SSR, Ser. Ist. Ekon. Fil. i Prava; Vyp. 1 (4), 1957.

5. "Muslims of Soviet Central Asia: Trends and Prospects". R. Pipes. THE MIDDLE EAST JOURNAL, Spring and Summer, 1955.

6. "Demagogic Fantasies and Historical Truth". T.A. Zhdanko. SOVETSKAYA ETNOGRAFIYA, 1958, No. 4.

7. Central Asian Press.

Notes

(1) For the Tsarist attitude towards Islam see "Tsarist Policy Towards Islam: the Soviet Version", CAR. Vol.VI, No.3.

(2) SOVETSKAYA ETNOGRAFIYA, 1958, No.4, p.136.

(3) Ibid.

(4) Klimovich, fo. 4.

(5) Kshibekov, "The Way to Banish Islamic Survivals", p.113.

(6) Op.cit., p.113.

(7) KOMMUNIST KAZAKHSTANA, 1957, No.9, p.41.

(8) Klimovich, fo.5; See also "The Survival of Religious and Social Customs in Uzbekistan", CAR. Vol.VI, No.1.

(9) Pipes, THE MIDDLE EAST JOURNAL, Spring 1955, p.149.

(10) PRAVDA, 11th November 1954.

(11) PARTIYNAYA ZHIZN' KAZAKHSTANA, 1958, No.4, p.58.

(12) Kshibekov, O FEODAL'NO-BAYSKIKH PEREZHITKAKH, pp.56-57.

(13) Kshibekov, "The Way to Banish Islamic Survivals", p.112.

(14) This and the passages quoted above come from KOMMUNIST TADZHIKISTANA, 24.7.57.

(15) TURKMENSKAYA ISKRA, 11.10.58.

THE REVOLT IN TRANSCASPIA

1918 - 1919

By

A Correspondent

Introduction - The revolt against the Turkestan soviets - The Malleson Mission and the Ashkhabad Government - The 26 Commissars - The Bolshevik retreat - The Osipov revolt - Defeat of the Transcaspian regime - The "reconstruction period".

Introduction

A common feature of books published in Soviet Russia dealing with events during the civil war period in Central Asia is the paucity of source material. Apart from occasional vague references to unspecified "official data", or quotations from press reports of the period, no serious attempt is made to substantiate assertions presented as statements of fact. The two most recently published Soviet accounts of events in Turkmenistan during the civil war period are the works of Klych Kuliyev and A.K. Babakhodzhayev, both of which were reviewed in these columns in the article "Central Asian History", Vol. VI, No. 3 of CENTRAL ASIAN REVIEW. Both these works suffer from this deficiency.

The publication of a collection of documents under the title "Turkmenistan During the Period of Foreign Military Intervention and Civil War, 1918-1920 - Collection of Documents"(x) by the Archives Section of the Turkmenistan Ministry of Internal Affairs goes some distance towards remedying this state of affairs. The Sbornik is divided into three sections covering the periods June 1918 up to April 1919, April 1919 to the end of 1919, and the so-called reconstruction period during 1920. Although some 480 "documents" are included in the book, not all of these can be regarded as authoritative, since much of the material consists of press reports of the period, declarations and manifestoes issued by various Turkestan soviets and local bodies, recollections by persons who are stated to have participated in the military operations or in underground organizations during the civil war in Transcaspia, and orders issued by military commanders.

(x) TURKMENISTAN V PERIOD INOSTRANNOY VOYENNOY INTERVENTSII I GRAZHDANSKOY VOYNY 1919-1920 - SBORNIK DOKUMENTOV. Turkmenskoye Gosudarstvennoye izdatel'stvo. Ashkhabad, 1957.

In a prefatory note the compilers refer to the difficulties of selection, and to the lack of authoritative material relating to certain important events, but contend that these gaps are adequately covered by the historical account given in the long introductory chapter. Very few documents derived from the archives of the anti-communist Transcaspian Menshevik-SR government of Transcaspia are included, and as explained by the editors, only those are included in the volume which "illustrate the anti-democratic character of that government, its relations with foreign imperialists and the crimes of the White guard nationalists and interventionists."

The revolt against the Turkestan soviets

Following the line taken by the Great Soviet Encyclopaedia and that taken by Kozlov, Kuliyev, Babakhodzhayev and other Soviet writers (1) the Introduction presents the story of the revolt of the Transcaspian railway workers and their associates as a British instigated rebellion against Soviet authority, the intervention of British Indian troops as the advance-guard of a plan to seize the whole of Turkestan, and opposition to the Soviet Russian Government in Tashkent on the part of such diverse elements as the Mensheviks, "right" Socialist Revolutionaries, White officers, local "bourgeoisie", Kirgiz, Kazakh and Turkmen "Nationalists" as a coordinated effort, inspired and directed by the British.

This somewhat simplified version of the history of an extremely complicated and confused situation, is clearly expressed in Golovkin's introductory chapter:-

> "Already at the beginning of 1918, a special Military Mission at the head of which was the well-known intelligence officer, General Malleson, was established at Mashhad (Persia)(2); and in Tashkent the counter-revolutionary 'Turkestan Military organization' with branches at Ashkhabad, Kokand, Samarkand, Fergana, Andizhan and other towns, under the direction of General Dzhunkovskiy, a former Gendarme officer, was in being. This organization (TMO) consisting of 'White' officers, members of the Russian and local bourgeois class, Mensheviks, 'right' Social Revolutionaries and bourgeois Nationalists, had as its object, in accordance with the plan of the British imperialists, the organization of an attack against the Soviet authority throughout Turkestan in order to use the territory as a base for an advance into Central Russia.
>
> "The counter-revolutionary forces in Transcaspia, directed by the Military Mission in Mashhad and the TMO, in June 1918 attempted to overturn Soviet authority. The 'right' SRs, Mensheviks, Bourgeoisie, Nationalists, and other counter-revolutionary elements of Transcaspia, by provocative means, exploited the order of the Military Commissariat of the Turkestan government of the 16th June 1918 for the registration of all males between the age of 18 and 35. On the first day of

registration - June 17th in Ashkhabad - the 'right' SRs started an agitation among those gathered to obey the order for registration, and attempted to bring about a counter-revolutionary revolt. However, their attempt was quickly crushed by the workers and Red Guard units, and the provocative effort failed.

"The Ashkhabad Revkom, consisting for the most part of 'left' SRs and Mensheviks irresolutely entered into discussions with the 'right' SRs, and having set up a conciliation commission, agreed to revoke the order.

"On receipt of information regarding the provocation of the 'right' SRs and of the tense situation in Ashkhabad, the Turkestan Sovnarkom on the 20th of June sent a special commission to Ashkhabad under the President of the Samarkand soviet and Cheka Commissar, Andrey Frolov. Frolov had shown himself to be a firm and decisive Communist in strengthening the Soviet authority in Samarkand. With a small escort, he arrived in Ashkhabad on the 24th of June and declared martial law, revoking the decisions of the conciliation commission, and dissolving the coalition soviet. He then transferred from Ashkhabad to Tashkent the HQ of the Central Asian Railway which had become a centre of SR and Menshevik activity, and took steps to have new elections for soviets at Ashkhabad and Kizyl-Arvat so as to exclude 'alien' elements.

"Having thus decisively acted against SR elements in Ashkhabad Comrade Frolov failed to appreciate the complicated political situation and the knavery of the 'right' SR counter-revolutionary plot. Supporters of the 'right' SRs found their way into the new soviets.

"At the beginning of July, on hearing that 'right' SRs in Kizyl-Arvat were sabotaging the elections of the local soviet, Frolov went there with his escort. Taking advantage of the absence of Frolov and many responsible regional officials, the White Guards, SRs, Mensheviks and bourgeois Nationalists, on the order of General Malleson, began a fresh attack on the Soviet government authority in Ashkhabad on the 11th of July, having warned the Kizyl-Arvat SRs of Frolov's departure, and sending an echelon of armed SRs after him. On the 12th of July, the Cheka Commissar Frolov and his escort were taken unawares at Kizyl-Arvat, and after a desperate and one-sided struggle with the White Guards, perished bravely. Together with them, members of the Kizyl-Arvat Revkom lost their lives. On the same day, after a fierce struggle, the Soviet authority in Ashkhabad was overturned.

"Having seized power in Ashkhabad and Kizyl-Arvat, the brutalized counter-revolutionaries, during the following 10 days extended their authority throughout the territory from Krasnovodsk to Merv, but excluding Chardzhou and Kushk. They then formed organs of government; a provisional "executive committee" under the chairmanship of Funtikov was set up in Ashkhabad, and so-called strike committees in Krasnovodsk, Kizyl-Arvat and Krasnovodsk."

The documents cited in the Sbornik in support of this version of the revolt are few in number, and consist mainly of records of protest meetings and denunciations of the rebels by the Tashkent and other Turkestan local Soviets, mobilization orders and Party directives, and appeals to the workers of Turkestan to resist the new Transcaspian regime and give their support to the Tashkent Soviet. No authoritative document is included between the dates cited in support of the contention that the revolt was the work of "White Guards" or that it was instigated by foreigners. In fact, in a later paragraph in the introductory chapter, Golovkin states that the temporary victory of the counter-revolution was due to numerical inferiority, and lack of unity and experience on the part of the Bolshevik organizations.

The Malleson Mission and the Ashkhabad Government

The charge of participation by the British Mission in Mashhad in these early events is thus unsupported by documentary proof. It seems unlikely that any document which gave support to this contention would be omitted from a collection of this kind. Official and unofficial British accounts of the operations of the Malleson Mission state that this Mission was not established in Mashhad until early in July, i.e. several weeks after the revolt of the railwaymen at Ashkhabad and Kizyl-Arvat had started. The first reference to contact between the Menshevik-SR Government in Ashkhabad and the British is contained in a document (No. 30 of the series) dated 29th July 1918 which is an extract from minutes of a meeting of the Ashkhabad Government, and reads as follows;

"29th July 1918

"Presented for hearing: 14. Regarding the present political moment: in connection with the approach of British detachments to the frontier of the Transcaspian district:

Agreed. Taking into consideration the international situation, British support in the struggle with the Germans and Bolsheviks agreed to be necessary, for which purpose the Commissar for External Affairs is instructed to enter into negotiations with representatives of the British detachments near the Transcaspian frontier regarding the conditions in which such support might be granted. In this connection, the Executive Committee, in its capacity as supreme authority, declares that relations with representatives of the British detachments, whatever they may be, shall be maintained exclusively by the Commissar for External Affairs on behalf of the Executive Committee, the British to be informed accordingly. The Commissar for External Affairs shall therefore conduct negotiations with the British, together with representatives of the military authority, and shall report to the Executive Committee on the progress of negotiations."

No reference is made in this excerpt to General Malleson or to the British Mission in Mashhad. The only other document quoted having any bearing on negotiations with the British up to that time, is a further extract from a minute of a meeting of the Ashkhabad Executive Committee (No. 39 of the series) dated 3rd August 1918, which states:

> "Presented for hearing. Report of the delegates and of representatives of the British Staff:
>
> Agreed: Unanimously agreed after an exchange of views between all representatives of the Provisional Executive Committee representing the whole population of the district, regarding the question of accepting technical and financial help from the British... agreed that in principle such assistance is necessary... A special commission of representatives of both sides shall be set up to discuss details..."

As in the case of the previously quoted document, passages have been deleted from the published extract, and no signatures are given.

Three separate but similar accounts of events during Frolov's sojourn in Ashkhabad and after the destruction of his party in Kizyl-Arvat are given in recollections of underground Bolshevik workers (Nos. 34, 35 and 36). All three, while referring to the "provocative role" of Menshevik and SR leaders, place the responsibility for the revolt on the railway workers. Only one of these accounts mentions the part played by the Turkmen population, who apparently lent their support to the revolt. They are referred to as the "Kulak-Bay section of the aul (Turkmen village) population". The linking of all opposition elements: White officers, Bourgeois, SRs, Mensheviks, Nationalists and Muslim leaders, under the common heading of counter-revolutionaries, rather suggests editing in the light of later assessment of the opposition movements, of which the Transcaspian revolt was only one of many at that time.

None of these accounts makes any reference to foreign influence in the revolt, although those dated subsequent to the outbreak of fighting in August in the Dushakh-Kaakha area, in which British Indian troops took part, lay stress on the role played by the "interventionists" in these operations. Several of the documents throw light on the outcome of the contact established between the Ashkhabad Government and the British Mission at the beginning of that month. By that time, military operations were in full swing along the Central Asian railway west of Ashkhabad, the Transcaspians, after an initial success having been driven back to a position in the vicinity of the Merv oasis. Documentary evidence of the difficulties being encountered by both sides is well illustrated by several army orders and bulletins, as well as by appeals by the Tashkent Soviet to Moscow for help.

Perhaps the most important document included in the first section of the book, and one which throws some light on the much disputed relationship

between the Ashkhabad Government and the British Mission in Mashhad, is No. 54, which contains details of the agreement reached between both parties on the 19th August. References in earlier Soviet publications to the accord between the Ashkhabad Government and the Mashhad Mission invariably characterize it as the instrument of a British plan to seize control of Turkestan; indeed, the writer of the introductory chapter to the work under review, quite evidently accepts this interpretation. The publication of the original document (or its Russian version) for the first time, suggests that perhaps a more objective view of the case may have been found desirable in the reassessment of the many legends which have become interwoven with facts in Soviet accounts of the civil war and its aftermath. The document, which is dated August 19th, appears to be the draft of the agreed terms rather than a formal agreement.(3) It is quoted in full:

"Protocol of the Agreement between the British Government and the Executive Committee of the Transcaspian Government dated 19.8.18. through the agency of the representative of the British Government for the conclusion of this agreement, Major-General W. Malleson, and the representative, for discussions with the representative of the British Government regarding this agreement, of the Executive Committee, Commissar for External Affairs, Vladimir Dokhov.

1. The British Government, on the one hand, and the Executive Committee, on the other, in view of the common danger from Bolshevism and a Turko-German invasion of Transcaspia and Turkestan, enter into an agreement to act together for the attainment of the following aims:

(a) The restoration of peace and order in Transcaspia and in Russian Turkestan.
(b) Resistance to the utmost to all Turko-German projects for the military conquest and political penetration of Transcaspia and Turkestan.

2. The Executive Committee of the Transcaspian Government desire from (ozhedaet ot) the British Government the following:

(a) Defence of the city of Baku on which, as the door to Russian Central Asia, the economic life and military strength of Turkestan and Transcaspia, to a considerable extent, depends.
(b) The establishment of a British garrison of infantry and artillery in Krasnovodsk for defence against the Turko-German or Bolshevik armies.
(c) Provision of the maximum amount of help to the Executive Committee by British troops, guns, machine-guns, aircraft, rifles, ammunition and explosives.

(d) Provision of financial assistance to the Executive Committee to enable the Committee to conduct the prosecution of the war and for its administrative needs.

3. In return for such help the Committee undertakes:

(a) To give facilities to the British Government for the use of ships (steamers and sloops) on the Caspian Sea.
(b) To give free access to the British Government for use of the port of Krasnovodsk, and to assist in putting it in a state of defence.
(c) In the event of necessity, in agreement with the military representative of the British Government attached to the Russian staff, to withdraw all rolling stock so as to render the railway useless to the enemy.
(d) To destroy, in the event of necessity, all oil and water tanks along the railway.
(e) In the event of necessity, to destroy railway tracks, bridges, spare track and telegraph lines in order to impede the advance of the enemy.
(f) To raise, and train in Transcaspia further contingents for military service.
(g) Grant to the British all facilities in the use of the railway, telegraph (including radio); also admit British officers for liaison purposes; repair the section of the Mashhad-Ashkhabad road that is on Russian territory to render it usable for motor transport.
(h) Withhold the export of cotton from Transcaspia until such time as the Executive Committee shall exercise authority over the whole of Turkestan, when export shall be on the basis of export permits, which shall take into consideration the possibility of cotton reaching the hands of the enemy.

4. On their part, the British Government undertakes:

(a) To defend Baku by all available means as long as possible, and to endeavour to send oil and petrol in as large a quantity as possible to Krasnovodsk.
(b) In view of the importance of Baku, subject to prior requirements, to defend Krasnovodsk with artillery and infantry troops against any enemy attack from the sea.
(c) To place at the disposal of the Transcaspian Government machine-guns now at Mahommedabad for use in port defence.
(d) To provide, in addition to the above, machine-guns and ammunition now on the way from India, and train in Mashhad not more than 12 selected soldiers of the Transcaspian forces in their use.
(e) To supply 1,000 rifles with ammunition now on their way from India.

(f) Make available to the Transcaspian Government, British military personnel, speaking Russian, as trainers.
(g) To supply Mauser cartridges.
(h) Supply explosives for the destruction of bridges etc., and if necessary, instructors in their use.
(i) Make available additional military units for service at points as may be mutually agreed between the respective staffs, as soon as they can be brought up (from India), bearing in mind that in view of the long lines of communication and other difficulties, large units cannot be expected.
(j) In the event of difficulties in overcoming physical obstacles on mountain roads, to lend aircraft.

5. The British Government agrees in principle the propriety of affording the Transcaspian Government with financial assistance for the prosecution of the war and for the attainment of the joint aims mentioned in para 1. The amount and the method of providing finance shall be the subject of further discussion and the agreement of both Governments. It is also recognized that if by mutual agreement a payment is made to the Transcaspian Government in the form of a subsidy, disbursements shall be subject to joint control.

6. (a) Regarding control of troops that may be made available to the Transcaspian Government, it is agreed that in the event of British troops being made available for a particular purpose, i.e. the defence of Krasnovodsk or on the front in the direction of Tashkent, the said troops shall not be diverted elsewhere without the permission of the British Government. It is however agreed that British troops employed at the front opposing Tashkent shall be under the orders of the Transcaspian Commander-in-Chief and shall carry out his orders, it being understood that such commands shall be conveyed through the British liaison officer attached to the Russian staff. After the arrival of artillery at Krasnovodsk, a portion of the same, dependent on the situation and by mutual consent, may be sent to the Eastern front.
(b) Regarding the defence of Krasnovodsk, which is a technical and naval matter, British troops at Krasnovodsk shall be under the command of the senior British officer, to whose staff an officer of the Transcaspian Government shall be attached for information and liaison purposes.

7. The representative of the British Government for all points of this agreement is Major-General Malleson.

On behalf of His Majesty's Government, I, Major-General Malleson representing H.M. Government, guarantee the continuance of military and financial help so long as the T.C. Government remains in power

and continues to place at the head of its political programme the restoration of order, and the suppression of Bolshevik and Turko-German intrigue and plans for invasion.

Signed: W. Malleson
V. Dokhov

19.8.1918."

The 26 Commissars

Only three short documents, Nos. 85, 86 and 87, refer to the incident of the 26 Commissars who were arrested by the Ashkhabad Government authorities in Krasnovodsk on their arrival from Baku on the 17th September 1918. All three relate to the arrest of the Commissars and provide no information regarding subsequent events which were to give rise to so much controversy and form the basis of the legend, still presented in the Soviet Union as a statement of fact, that the Commissars were shot by order of the head of the British Mission in Mashhad.

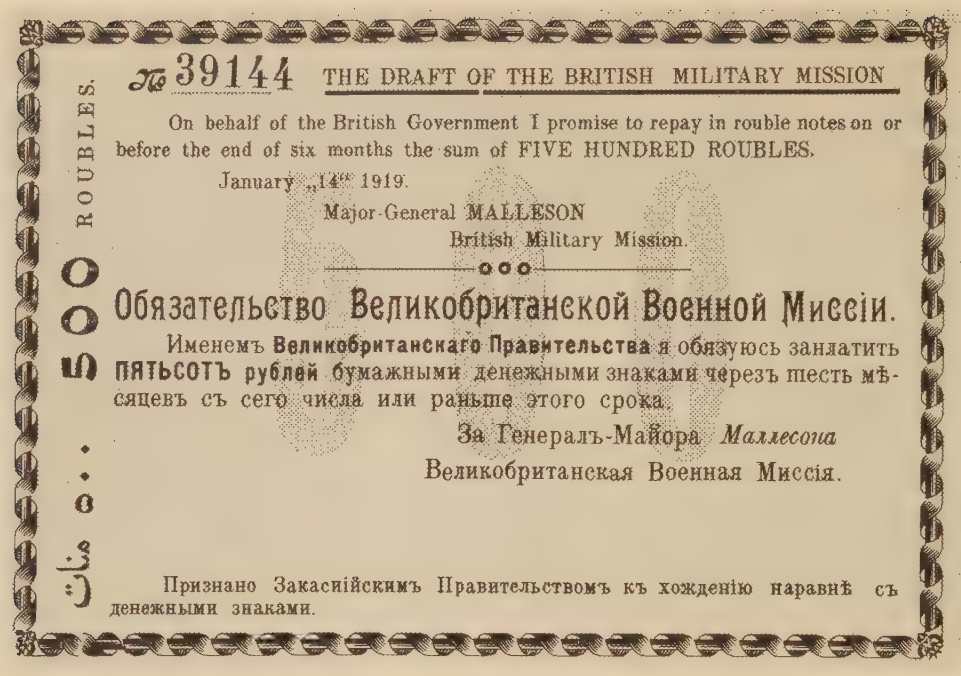
In a footnote to the first of the documents quoted, the compilers repeat the accepted Soviet version of this incident. The arrest and incarceration of the Commissars in Baku by the Central Caspian Dictatorship (which replaced the discredited Baku Soviet Government on the 31st July) are laid at the door of the British Commander at Enzeli. According to this version, which is largely based on the denunciation of a SR journalist, Vadim Chaykin, the Commissars, freed from prison on the arrival of the Turks in Baku on the 15th September, took ship to Astrakhan. The crew, acting under orders, took the ship to Krasnovodsk, then in the hands of the Ashkhabad Government. The Commissars were immediately arrested by the Town Commandant, Kuhn, and several days later were taken by train to a remote station in the desert and there shot - by orders of the British. In some accounts it is even stated that British officers were present at the shooting.

Although no evidence has ever been presented to substantiate this account of the episode, Chaykin's assertions, first made in press articles in Baku, have gained currency and form the substance of the account published in the Great Soviet Encyclopaedia and other Soviet publications. The absence of any authoritative document in this collection which might help to elucidate the final phase in this affair is perhaps not as remarkable as it may seem.(4)

The Bolshevik retreat

The military operations at Dushakh and Kaakha in September which led to the retirement of the Bolshevik forces beyond the Merv oasis are described with much detail in reports of the Red Army staff to Tashkent. The many difficulties with which the Turkestan Republic was beset at this time are presented

The top illustration is taken from *Kazakhstanskaya Pravda* of 20. 9. 58. and the lower one from *Istoriya Grazhdanskoy Voyny v SSSR* (Moscow, 1957). Both are described as the artist I. I. Brodskiy's painting of the shooting of the Baku Commissars. It will be noticed that the reproductions differ in many respects.



№ 39144 THE DRAFT OF THE BRITISH MILITARY MISSION

On behalf of the British Government I promise to repay in rouble notes on or before the end of six months the sum of FIVE HUNDRED ROUBLES.

January „14" 1919.

Major-General MALLESON
British Military Mission.

ooo

Обязательство Великобританской Военной Миссіи.

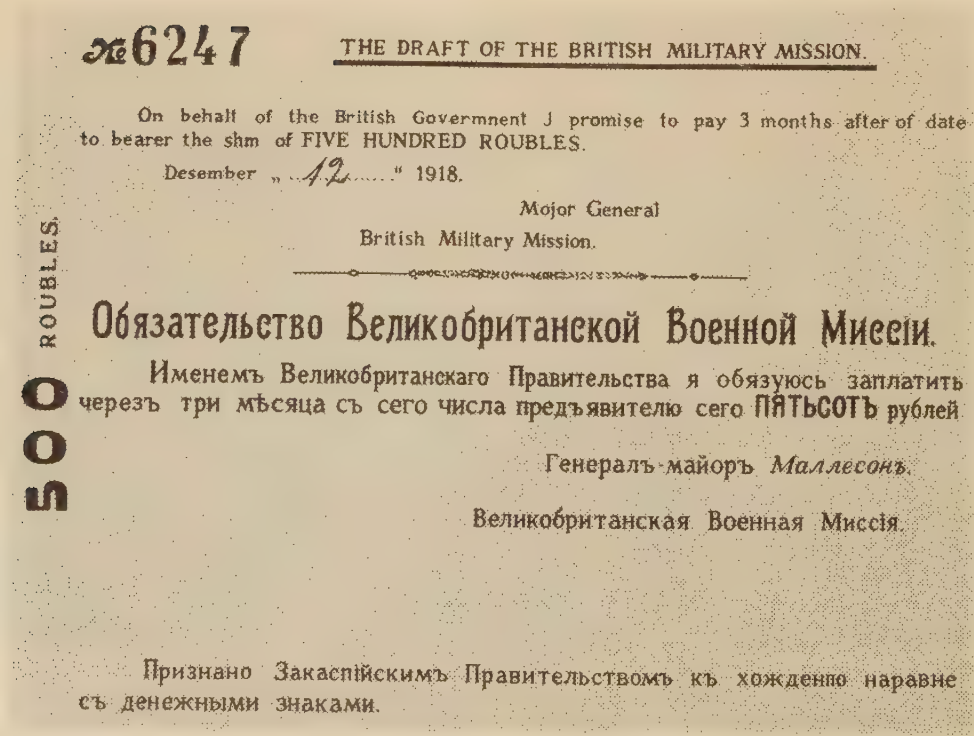
Именемъ **Великобританскаго Правительства** я обязуюсь заплатить **ПЯТЬСОТЪ рублей** бумажными денежными знаками черезъ шесть мѣсяцевъ съ сего числа или раньше этого срока.

За Генералъ-Майора *Маллесона*
Великобританская Военная Миссія.

Признано Закаспійскимъ Правительствомъ къ хожденію наравнѣ съ денежными знаками.

500 ROUBLES. 500 روبل

A genuine promissory note reproduced from one still in possession of a member of the Malleson Mission.



№6247 THE DRAFT OF THE BRITISH MILITARY MISSION.

On behalf of the British Govermnent I promise to pay 3 months after of date to bearer the shm of FIVE HUNDRED ROUBLES.

Desember „ 12 " 1918.

Mojor General
British Military Mission.

Обязательство Великобританской Военной Миссіи.

Именемъ Великобританскаго Правительства я обязуюсь заплатить черезъ три мѣсяца съ сего числа предъявителю сего **ПЯТЬСОТЪ** рублей

Генералъ-майоръ *Маллесонъ*.

Великобританская Военная Миссія.

Признано Закаспійскимъ Правительствомъ къ хожденію наравне съ денежными знаками.

500 ROUBLES.

The specimen of a note reproduced in the *Sbornik*.

in a number of documents, including appeals by the Tashkent Government to the Central Government in Moscow. Several reminiscences by former Red Army officers gave a graphic, if perhaps somewhat extravagant account of these operations, with a not unnatural tendency to exaggerate the numbers engaged on the Transcaspian side.(5)

British financial assistance to the Ashkhabad Government

The financial difficulties of the Ashkhabad Government are exemplified by extracts from the meetings of the Executive Committee of that Government, and reference is made (No. 137) to the issue by the British Mission of bills as a temporary measure to assist in overcoming the financial crisis. A photographic reproduction of what is alleged to be a specimen of one of these bills is included in the text. Comparison of this with an original bill obtained from a member of the Mission suggests that the reproduction may be a forgery. It contains four errors in English spelling, confuses the new Russian orthography with the old still in use at the time in Transcaspia; and the amount of the bill is given in figures only, whereas in the original it is given in words in Turkmen as well as in figures. (See illustrations.)

The falsification of these bills was evidently undertaken after the original bills had been redeemed. Whether this was a matter of private enterprise or a "psychological warfare" contrivance is a matter for conjecture.

The Osipov revolt

An event, around which much obscurity has been preserved, is the revolt in January 1919 of the Turkestan Government Military Commissar, Osipov, against the Tashkent Government. This affair, which resulted in the death of a number of his former colleagues and, after the failure of the rising, in the imprisonment and shooting of many thousands of alleged opponents of the Soviet regime, is commonly attributed in Soviet accounts to the machinations of the "Turkestan Military Organization" an anti-Bolshevik "White" organization, consisting largely of former officers. The TMO, it is alleged, operated throughout Turkestan and was linked with dissident elements among the Muslim population on the one hand, and with Menshevik and SR groups and their sympathizers on the other, and aimed at overturning the Soviet authority and replacing it with one in sympathy with the Entente, still at war with the Central Powers and Turkey.

The presence in Tashkent of a Mission, sent by the Government of India in July 1918 to explore the possibility of persuading the Tashkent Soviet to withhold supplies of cotton to the advancing German and Turkish armies and prevent the many thousands of German and Austrian prisoners of war located in Turkestan being recruited by the advancing Germans for operations against India, is represented in later Soviet accounts of the

Osipov revolt, as constituting "proof" of British instigation of the incident. One member of the Mission, Lt. Colonel F.M. Bailey, an Indian army officer, remained behind in Tashkent after the return to Kashgar of the other two members in September, but being placed under close surveillance and lacking means of communication with his government, he was deprived of any possibility of continuing negotiation with the local authorities. When a government order for the arrest of all Allied subjects was issued at the beginning of November, Bailey went into hiding, and after many narrow escapes, found his way to Bukhara by means of a ruse the following October and eventually escaped through the desert to Persian territory in January 1920.(6)

Whatever contacts Bailey may have had during this time, it seems incredible that, being deprived of means of communication, without funds, and lacking any authority beyond the scope of his mission, he would have been able to exercise influence on the activities of the various anti-Bolshevik forces in Turkestan. Nevertheless, a legend has grown up, not unlike the legend of the post-war exploits of the late T.E. Lawrence, which attributes to Bailey the inspiration, guidance and coordination of opposition to the Soviet regime throughout Turkestan during 1919.

Despite the unanimity of Soviet accounts of Bailey's alleged role, no documentary proof has been forthcoming to support these allegations. The sole reference in the Sbornik is a footnote on page 186 which states:

> "The counter-revolutionary revolt in Tashkent was organized by the British spy, Colonel Bailey, and the former Military Commissar of the Republic, Osipov. On the night of the 18-19th January, the "White Guards" brutally killed 14 Bolsheviks, - Peoples' Commissars and leaders of the workers..."

The fact that Osipov was a leading member of the Turkestan Soviet Government, and Military Commissar, and that he was able to enlist on his side a considerable portion of the Bolshevik military garrison, would seem to indicate that conflict of loyalties, personal ambitions, and contentiousness were failings common to both sides. The assertion is made in the introductory chapter that: "the plan of the British imperialists and White guards was to bring about a rising in Tashkent, Samarkand and other towns in Fergana at the moment of activization of the Orenburg, Transcaspian and Semirechian fronts, to which the Fergana Basmachi, Irgash and Ishmat were to join forces... The cunning plans of the British and White Guards were discovered by the Turkestan Government... At the end of October the Cheka uncovered the counter-revolutionary TMO and established its connection with Anglo-American espionage. Among the counter-revolutionaries arrested were a group of Anglo-American spies."

No documentary evidence of this alleged association of British missions with the TMO has been vouchsafed; the only "proof" offered of the existence of a "treaty" between the British and the TMO is an extract from a Moscow

newspaper, PRAVDA, of 22nd November 1922.

Defeat of the Transcaspian regime

Following the surrender of Turkey in October 1918 and, shortly afterwards, the German collapse, there was no longer any military justification for the presence of British forces in Transcaspia. The order for withdrawal was issued in January 1919, but owing to the difficulties of evacuation during the winter months, and to enable the Transcaspian Government to reinforce its own forces from the Caucasus, the actual withdrawal from the front and from Ashkhabad did not take place until the end of March.

The front at Annenkovo, a few miles east of Bairam Ali, which had remained relatively quiet during the winter months, flared up a few weeks after the last British troops had crossed the border into north-east Persia. After several probing actions, a full scale attack was launched in June by the Tashkent forces, now reinforced by troops from Russia, and the Transcaspian army, outnumbered and outgunned, fell back in stages. Ashkhabad was abandoned in July, and in spite of continued resistance, mainly by troops sent by Denikin from the Caucasus, the Red Army pressed on with the attack and occupied Krasnovodsk in February 1920. With the fall of Krasnovodsk, all resistance ceased, and the Turkestan Republic was again in undisputed possession of the whole of the Transcaspian region. The defeat of Dutov at Orenburg and the opening of communications between Tashkent and Moscow had greatly contributed to the success of Bolshevik arms, but the collapse of the Transcaspian regime, never firmly established, was hastened by internal disunity, and its inability to cope with the economic and internal political problems with which it had been faced.

The second part of the Sbornik contains a large number of documents dating from that period which describe these operations, but surprisingly few relating to the breakdown of the Ashkhabad Government, or to the role of the Turkmen population during this period. Most of the documents published consist of Red Army reports and orders, new decrees, and administrative instructions. While these are of general interest in illustrating the course of military operations, and the steps taken to re-establish Soviet authority after the reoccupation of Ashkhabad, they add little to what has already been published.

The "reconstruction period"

The appointment in October 1919 by the TSIK of the RSFSR of a special commission known as the "Turkestan Commission" to regulate the internal affairs of the area, which the Turkestan Republic had evidently found to be beyond its capacity, receives only scant mention. Delegates from Moscow had visited Tashkent earlier in the year, during a brief intermission in Dutov's hold over the railway at Orenburg, and had drawn attention to the mishandling of the native Muslim problem, and the "Russian

Chauvinism" displayed by the Tashkent Soviet under Kolesov.(7) The Basmachi revolt, stemming largely from the suppression of the Muslim Nationalists' attempt to create an autonomous government at Kokand in February 1918, was increasing in scope, and the policy of the Tashkent Government in excluding Muslim Turkestanis from the administration had if anything increased the intensity of the native rebellion.

Only two short documents deal with this situation: No. 284, an extract from the proceedings of the TSIK dated 8th October 1919, appointing the Commission under Eliava, with Frunze, Kuybyshev, Goloshchekin and Rudzutak as members, and No. 289, recording the mandate to Frunze, dated 10th October, signed by Lenin.

Of the work of the Commission in reorganizing the administration and providing for Muslim representation, no documentary evidence is provided in this collection of documents, although several relatively unimportant notices concerning economic measures are included. An extract from the Tashkent newspaper ISVESTIYA of 9th October 1919 refers briefly to the "work of reorganization" to be undertaken by the Turkestan TSIK, and continues: "Strict centralization brings to an end arbitrary 'local authority' and does away with the misunderstandings and friction that have hitherto prevailed."

Although the Turkestan Republic nominally continued for a time its autonomous existence, the Turkestan Commission with all the authority of Moscow behind it, quickly brought the administration into line with that of the Government of the RSFSR, whose policies in regard to nationalities began to be applied throughout Turkestan, in accordance with the decisions taken following the All-Russian Session of the Communist Organizations of Peoples of the East, held in Moscow on the 22nd of November 1919. (Documents Nos. 321 and 339.) The steps at that time being prepared to liquidate the feudal regimes in Bukhara and Khiva are foreshadowed in the latter document, an order of the Turkestan Republic Revvoensoveta of December 23rd. In this order the "dictator" of Khiva, an ex-bandit Djunaid Khan, is castigated as an agent of the British bourgeoisie and the White Guards. No document providing evidence of any contact between any British mission and the head of the remote and turbulent Khivan khanate is included in the collection.

The documents contained in the third section of the collection consist almost entirely of records of meetings of Party organizations, government orders, and resolutions of local bodies. These are mainly concerned with economic and administrative matters of local interest. While providing material for the student of the so-called "reconstruction period", its historical significance is academic, since the reforms were largely swept aside in the later more wide-spread reorganization of the political, economic and social structure of the whole of Turkestan.

Notes

(1) F. D. Kozlov. KRAKH ANGLIYSKOY POLITIKI INTERVENTSII I DIPLOMATICH-ESKIY ISOLYATSII SOVETSKOGO GOSUDARSTVA, Moscow, 1954.

K. Kuliyev. BORBA KOMMUNISTICHESKOY PARTII ZA UPROCHENIYE SOVETSKOY VLASTI I OSUSHCHESTVLENIYE NATSIONAL'NOY POLITIKI V SREDNEY AZII, Ashkhabad, 1956.

A. K. Babakhodzhayev. PROVAL ANGLIYSKOY AGRESSIVNOY POLITIKI V SREDNEY AZII 1917-1920, Tashkent, 1955.

(2) According to British official records and General Malleson's own account, the British Mission did not leave India for Mashhad before June 1918, and arrived in Mashhad after the revolt of the railway workers in Ashkhabad had taken place. (Cf. OFFICIAL HISTORY OF THE WAR, 1914-1918. Vol. IV Mesopotamia; also article in journal of the ROYAL CENTRAL ASIAN SOCIETY, Vol. IX-X, 1922, by Major-General Malleson.)

(3) No final official agreement between the two parties would seem to have been concluded, cooperation being undertaken on the basis of the 'protocol' and verbal understandings. All arrangements between the British Mission and the Executive Committee appear to have been of an ad hoc nature.

(4) Cf. White Paper. Cmd.1846, Russia No. 1 (1923). Correspondence between H.M. Government and the Soviet Government.

(5) British accounts give the number of British Indian troops engaged in Transcaspia at the time as about 350, later increased to some 900. (Cf. article in ARMY QUARTERLY, Vol. XVI, March 1923, by Colonel J. K. Tod.)

(6) Cf. Lt. Col. F. M. Bailey. MISSION TO TASHKENT, London 1946.

(7) Cf. Hayit, Baymirza TURKISTAN IM XX. JAHRHUNDERT, Darmstadt, 1956. Jos. Castagne. LES BASMACHIS, Paris, 1925. A. G. Park BOLSHEVISM IN TURKESTAN, New York, 1957.

A Z E R B A Y D Z H A N

A H I S T O R I C A L O U T L I N E

Pre-Russian Azerbaydzhan - Azerbaydzhan under the Tsars - The Nationalist interlude - Soviet Azerbaydzhan

Pre-Russian Azerbaydzhan.

Since ancient times the history of Azerbaydzhan has been determined by the high range of the Greater Caucasus which cut it off from the vast plain of European Russia in the north and turned it southward toward the ancient centres of civilization in Asia Minor and the Middle East. In this sense its present dependence on Russia reverses the natural course of its history, for it artificially draws the country to the north with which its culture has little in common.

In the Old Stone Age Azerbaydzhan was already inhabited by man; in the third millennium its Bronze Age started and the Iron Age opened about 1000 B.C. The most ancient groups of tribes inhabiting Azerbaydzhan were known as the Manii and Madai or Medes. At the end of the eighth century B.C. the country became part of Media and with her came under Persian domination in 550. After the death of the conqueror of Persia, Alexander of Macedonia, Lesser Media became an independent state known as Media-Atropatene, the latter word meaning a "country of fire", probably a reference to its Zoroastrian religion. Other versions of the name are known: ancient Persians called the country Azer-baygan, Armenians - Ater-patakan, Arabs - Adharbayjan.

In the fourth century B.C. the area between the Greater and Lesser Caucasus formed the state of Albania with its capital at Kabala. In 66 B.C. the Romans under Pompey attacked it, but the Albani remained independent in spite of Roman and Parthian invasions. In the third century A.D. the possession of Azerbaydzhan was contested by Persia and Byzantium and by the treaty of 387 it was annexed by the former. The Arab invasion followed in 642 and Islam was introduced. General dissatisfaction with Arab rule resulted in an insurrection (816-37) led by Babek. The movement so weakened the central government that Azerbaydzhan split into a number of semi-independent domains, one of which was that of the Shirvan shahs north of the Kura. By that time the Turkish element, whose influx had been going on for some time, was predominant on the lower reaches of the Kura and Aras (Araxes) where the nomads found suitable grazing grounds for their cattle. The conquest by the Seljuk Turks in the eleventh century brought Azerbaydzhan under the rule of the Seljuk sultans of Persia, but their weakness allowed the Shirvan shahs to restore their former independence. The expansion of economic and intellectual life which followed, was checked by the Mongol invasions culminating by 1231 in the conquest of the

country. The decline of the Mongol state under the descendants of Hulagu in the first half of the fourteenth century allowed the Shirvan shahs to restore their power, but in the second half of the fifteenth century their power was overshadowed by the rise of the Safavids in Persia. The dynasty was founded by Ismail I (1502-24) who built a state stretching from the Greater Caucasus to the Persian Gulf and from the Euphrates to the Central Asian steppes. Its ruling class was recruited from among the Azerbaydzhanis, but under Shah Abbas the Great (1587-1628) Persians took their place and the capital was transferred to Isfahan. After his death a long period of disorder followed in Azerbaydzhan, while Persia engaged in a series of inconclusive wars with Turkey. In the 1720s the situation was further complicated by the awakening interest of Russia in Transcaucasian affairs.

According to the official Soviet version, by the beginning of the eighteenth century Azerbaydzhan was ripe for annexation by Russia and for the reception of the accompanying cultural, economic and unspecified benefits. Safavid oppression had become unbearable, economic life declined. A series of anti-Persian insurrections took place and the chaos was increased by Turkish incursions and "feudal" internecine wars. The Azerbaydzhanis' wish for union with Russia was allegedly so strong that subsequently they served as volunteers in the Russian army against Persia and Turkey. It is difficult to appreciate the situation on the eve of this "union", as the sources used for this article provide only the Soviet interpretation of those events. The country might have been, and probably was, in a state of chaos but it seems extremely doubtful whether there was much desire for a "union" with Russia. On the other hand, the example of Central Asia adequately shows how dangerous it is to rely on the standard Soviet technique of constructing appropriate historical backgrounds of such "unions"; according to this method, before its annexation by Russia Central Asia was suffering from grave economic, political and intellectual depression - a statement fully contradicted by historical facts. It seems therefore that there may be some ground for questioning the truth of the tragic account of a corresponding period of history of another colonial country.(1)

Internal disorders in Persia, which disturbed Russian trade there, and the possibility of Turkish expansion towards the Caspian Sea made Peter the Great undertake his Persian campaign in 1722. In the summer of 1723 the Russians took Baku; and by the Treaty of St. Petersburg Russia received the southern and south-western shores of the Caspian, Baku and Derbent included. Russian hold on these areas was confirmed in 1724 by a treaty with Turkey, but some ten years later they were returned to Persia in order to secure her cooperation with Russia in the impending war with Turkey. Internal confusion in Persia, which followed the death of Nadir Shah in 1747, allowed Azerbaydzhani "feudal" lords to establish independent states, the smaller of which were called sultanates and the larger khanates; the most prominent among the latter were Kuba, Shekin and Karabakh. The close of the century, according to a Soviet historian, A.N. Guliyev, was

as grim as its opening. "At the end of the eighteenth century the decadent feudal Persia and Turkey threatened more and more to enslave Azerbaydzhan together with the rest of Transcaucasia. Only a union with the powerful Russian state could save Azerbaydzhan from this terror. That is why progressive people in Azerbaydzhan enthusiastically supported its annexation by Russia."(2)

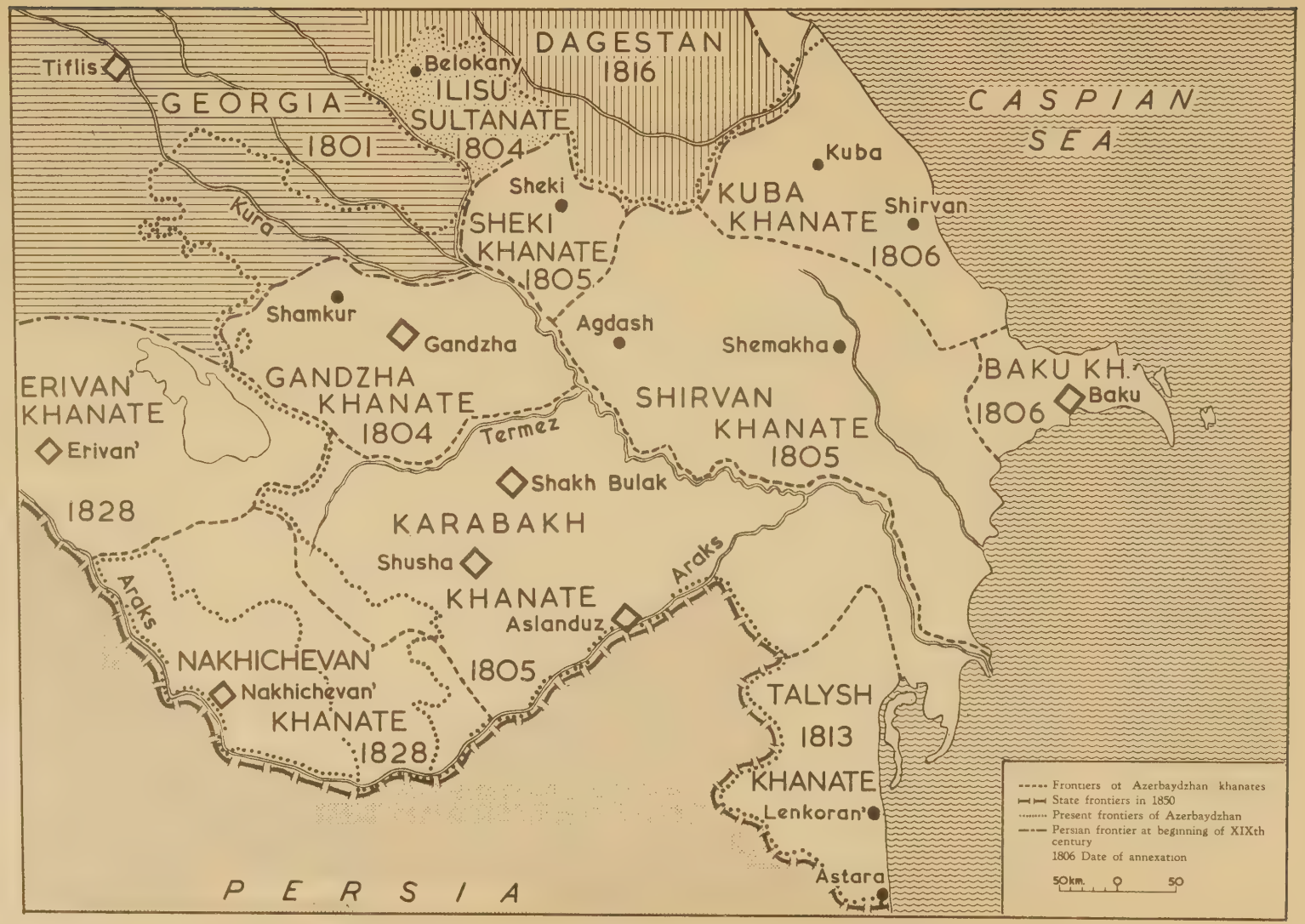
Azerbaydzhan under the Tsars

In 1796 the active interest of Russia in Transcaucasian affairs was revived by the Empress Catherine, whose troops occupied Derbent and Baku; but her death interrupted the war. Russian expansion in the Caucasus started in earnest in 1801 with the annexation of Georgia, but the khanates defended their independence against Russia, Turkey and Persia. Russia's expansion in Transcaucasia involved her in a war with Persia (1805-13); it terminated in the Treaty of Gulistan by which the latter renounced her claim to the khanates of Shirvan, Sheki, Karabakh, Talysh, Derbent, Kuba, Gandzha and Baku. In the latter four the khans' government was replaced by Russian military administration and by 1821 the three former followed suit. Another war with Persia led in 1828 to the treaty of Turkmanchay which gave Russia the possession of Erivan and Nakhichevan', and the river Aras became, and still is, the southern frontier of Russian Azerbaydzhan. Henceforward the name "Azerbaydzhan" was limited to its Persian part, while the Russians described the population of the conquered provinces as Caucasian Tatars, Musulmans of the Caucasus or simply as Muslims.

When the Russians had consolidated their position in the new lands, a series of reforms followed. In 1841 the military administration was replaced by the same administrative and judicial system as existed in Russia proper. As the government wanted to win the support of the local aristocracy, in 1846 the lands which they had held under the khans were restored to them, and in the following year the obligations of the peasantry towards them were defined. Only in 1870 was serfdom abolished in Azerbaydzhan and the peasants obliged to purchase the land allotted to them.

The annexation of Azerbaydzhan by Russia, according to the Soviet interpretation, was of "progressive value to the historical destiny of the Azerbaydzhani nation" because of its threefold benefit: economic, social and cultural. As the country's economy became part of a larger system, that of the Russian Empire, its natural resources, industry and agriculture developed. The process was stimulated by the construction of the Transcaucasian Railway in 1883 and the linking of it, in 1900, with the railway network of Russia proper. The production of cotton, fruit - particularly grapes, tobacco, rice and other crops grew to meet the demand of the Russian market. Some local crafts disappeared owing to the influx of cheap manufactured goods from Russia. The oil industry, already in existence in the later Middle Ages, now quickly expanded and by the end of the nineteenth century Baku became one of the main industrial cities of the Empire. Between

THE ANNEXATION OF AZERBAYDZHAN BY RUSSIA



Reproduced from *AZERBAYDZHAN SSR* (Moscow, 1957)

1880-1904 the total export of oil from Baku increased fifty-fold and foreign capital, for example that of the Rothschilds, was invested in it. The oil and fishing industries of Azerbaydzhan resulted in internal migration of the population to the centres of these industries along the Caspian Sea. In consequence the old patriarchal system declined and local social distinctions grew less rigid.

Islam was not oppressed by the government, but clerical functionaries such as the Mufti and the Sheikh-ul-Islam, were appointed without much reference to the candidates' moral and educational standards. The erection of mosques without the assent of Orthodox clergy was forbidden.

There is little doubt that the expansion of the oil industry and the resulting international character of Baku caused Azerbaydzhan to develop on lines quite different from those followed by Central Asia. By 1917 the process of its Europeanization advanced so far that it could play a much more definite part in the events of the following years than Central Asia did, though both regions were Muslim and Turkic and subject to Russia. In the course of the nineteenth century a native Russian and European educated intelligentsia made its appearance. Apart from a professional intelligentsia connected with the oil industry, in the second half of the century there emerged native poets, playwrights, journalists and politicians. In 1873 the national theatre was founded, the first modern theatre in the East, and in 1875 EKINCHI (PAKHAR) began publication, the first newspaper in the local language. Its editor was Gasan-bek Zardabi and a number of Azerbaydzhani intellectuals wrote for it. Thus the country was to some extent ready to play an individual role during the revolutionary years of the early twentieth century. It had leaders who understood both European politics and the aspirations of their own people, and were therefore able to formulate their own policy - an advantage which Central Asia did not have.

By the beginning of the twentieth century the political activity of the Transcaucasian Muslims was growing. In 1904 a Bolshevik-controlled Marxist party, the Hemmat, was founded in Azerbaydzhan, but it is interesting to note that its chief leaders were two Armenians and one Georgian - Stalin. By 1907 the Hemmat was considerably weakened by the vigorous action of the Russian police.

The 1905 revolution in Russia was accompanied by strikes and disorders in Baku and the unrest spread to the countryside where armed bands plundered and killed Russian settlers; such action already had numerous precedents in the Baku and Elizavetpol provinces. Anti-Armenian riots, an expression of ancient mutual hatreds, broke out in the towns.

The Hemmat having failed to satisfy the aspirations of Azerbaydzhani intellectuals, among whom nationalism and pan-Islamism were spreading, in

1911-12 the Musavat was founded under the leadership of Rasul-Zadeh. Its programme included the promotion of unity and independence for all Muslim peoples and became very popular in Azerbaydzhan and among foreign Muslims; but its weakness was that it was somewhat vague, and the mass of the population was a tool in the hands of the Musavat's leaders, rather than their active supporter.

The Nationalist interlude

The abdication of Nicolas II was not immediately followed by unrest in Transcaucasia, though in the course of 1917 the political parties of Azerbaydzhan, Armenia and Georgia became increasingly active. After its amalgamation in June 1917 with the Turkish Federalist Party the Musavat enjoyed the mass support of the Transcaucasian Muslims. The first year of the Revolution witnessed a futile attempt to unite Transcaucasia. The Transcaucasian Federal Republic was founded and, caught between Russia and Turkey, its diet proclaimed it independent in April 1918. But the existence of the Federation was foredoomed from the start and as the Turkish advance in Transcaucasia proceeded, it became clear how widely the interests of the pro-Turkish Muslims and anti-Turkish Christians diverged; the gap was made worse by the ancient hatred between the Armenians and Azerbaydzhanis which periodically resulted in massacres. This caused the Federation to dissolve into three republics, the Azerbaydzhani, Armenian and Georgian. The Azerbaydzhani National Council signed a treaty with Turkey, but mutual harmony soon became strained as the Turks aspired to controlling the native government. The withdrawal of the Turks from Transcaucasia after the Armistice of Mudros, in November 1918, left Azerbaydzhan isolated, compromised as it was in the eyes of the Allies by its pro-Turkish leanings. After the Turks the British under General Thomson occupied the country, but their relations with its government were far from good. The Allies supported Denikin, who had failed to win Transcaucasia for the Whites, and though in January 1920 the Allied Supreme Council in Paris recognized the independence of the Transcaucasian republics, it had no practical significance for them. When in August 1919 the British proceeded to evacuate Transcaucasia and a Turco-Russian agreement was concluded in the winter of 1919-20, the republics were doomed. The importance of their strategic position and natural resources, particularly the Baku oil, to devastated Russia was obvious. The Bolsheviks now resumed their activities and the Baku Committee was founded by Communists largely of Armenian descent; in February 1920 the Azerbaydzhani Communist Party was formally established. In April - May 1920 the Red Army overran Azerbaydzhan, but the consolidation of Soviet rule was postponed until the end of June by a rebellion directed by the Musavat, which broke out in Gandzha and spread all over the western part of the country.

Soviet Azerbaydzhan

On 30th September 1920 the Azerbaydzhani government, which had been appointed by the Central Committee of the Azerbaydzhani Communist Party, signed a number

Azerbaydzhan SSR
To Batumi
To Makhach-Kala
To Erevan
Tbilisi
Belokany
Zakataly
Kakhi
GEORGIAN SSR
DAGESTAN ASSR
Akhty
Sholtar
Khudat
Khachmas
Kusary
Krasnaya Sloboda
Kuba
Divichi
Kyzyl-Burun
Dzharat
Konakhkend
Nukha
Vartashen
Kutkashen
AZERBAYDZHAN SSR
Kukheti
Akstafa
Kazakh
Tauz
Kura
Samukh
Shamkha
Safaraliyev
Mingechaur
Khaldan
Agdash
Geokchay
Lyaki
Udzhary
Kyurdomir
Lagich
Ismailly
Shemakha
Alty-Agach
Nasosnyy
Sumgait
Sumgait-chay
Sabunchi
Mashtagi
Buzovny
Artem Ostrov
Zhiloy
Bilajary
Gyuzdek
Khurdalan
Surakhany
Puta
BAKU
Marazy
Akhsu
Bashkend
Kirovabad
Khanlar
Kasum-Ismailovo
Yevlakh
Kedabek
Adzhikend
Naftalan
Dashkesan
Shamkhanovsk
Chiragidzor
Barda
Madagis
Terter
Maraakert
Zardob
Kura
Kubaly
Kazi-Magomed
Duvannyy
Martuni
Kel'badzhar
NAGORNO-KARABAKH A.O.
Agdzhabedy
Agdam
Sabirabad
Ali-Bayramly
Alyaty
Dzhermuk
ARMENIAN SSR
Stepanakert
Zhdanovsk
Shusha
Martuni
Imishly
Saatly
Karadomly
Karachala
Byandovan
Sal'yany
Oz. Ak-Chala
Pushkino
Bank
Neftechala
Norashen
Goris
Karyagino
Gadrut
Dzhebrail
Garadiz
Kubatly
Pusian
Shakhbuz
NAKHICHEVAN ASSR
Nakhichevan'
Abrakunis
Kafan
Dzhul'fa
Megri
Ordubad
Araxes
Astrakhan-Bazar
Masally
Yardymly
Kirovsk
Port Il'icha
Lenkaran'
Lerik
IRAN
Astara
State Frontiers.
Union Republic Frontiers.
Autonomous oblast' frontiers.
Railways.
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45 46 47 48 49
39 41 40
50 51

of treaties with Russia, by which it ceded to the government of the RSFSR full powers over the commissariats of War, Supply, Finance, Transport and Communication and all bodies dealing with the economic life of the country. On 12th March 1922 under Soviet inspiration the Transcaucasian Federation was established; it left to the three component republics a large degree of self-government which was subsequently severely restricted, especially when in December 1922 the Transcaucasian Soviet Federal Socialist Republic was established. Its purpose was to consolidate the union between the republics and to draw them closer to the RSFSR. Its economic and military affairs and its foreign relations were now firmly controlled by the Politburo. The formative period ended in 1936, when the new constitution of the USSR dissolved the federation and its three members became Soviet Socialist Republics directly incorporated in the USSR. The Nakhichevan' ASSR is regarded as a part of the Azerbaydzhan SSR although separated from it by the Armenian SSR.

The history of Azerbaydzhan under Soviet rule has two interpretations: the Soviet, which emphasizes its great economic and intellectual progress and the almost undisturbed harmony between the conqueror and the conquered, and the non-Soviet and therefore less known, which often contradicts the former and in any case provides a useful check. The Soviet version abounds in statistics after the fashion of the second edition of the Great Soviet Encyclopaedia. According to this the development, for example, of industry and agriculture is impressive. Light and heavy industries have rapidly grown in the Soviet period. New industrial centres have appeared at Kirovabad (Gandzha), Nukha, Stepanakert, Nakhichevan', Lenkoran', Khachmas, etc., while Baku has greatly expanded. At the same time the old national crafts, like carpet-weaving and the production of silk textiles have received a new lease of life. The development of agriculture was stimulated by the extension of the irrigation system; here the most spectacular achievement was the construction of the Samur-Divichin canal before the last war; it is 107 km. long and irrigates an area of 60,000 ha. By 1940 cotton had become the main crop of the republic, as compared with 1913 the area of land under cotton increased 70 per cent. In 1929 collectivization started and though it is admitted that "some local controllers (rukovoditeli) committed errors which had a strong effect on the process of establishing the kolkhozes"(3), by 1933 the kolkhozes absorbed 51.7 per cent of all peasant lands and by 1940, 98.39 per cent. The expansion of the health services was no less spectacular, although exact figures are not available. Education rapidly grew, though the available figures are now somewhat out of date. In 1914-15 Azerbaydzhan had 15 middle schools, by 1955-6 their number had increased to 751; at the same time there were 14 VUZ and 79 tekhnikums.

The story of collectivization would be incomplete without a mention of events which attended it. Throughout its enforcement in 1929-32, uprisings took place and they seem to have done what could not be done before - they united the population irrespective of race and religion in

the struggle against the system. There were incidents when a Christian priest blessed Muslim insurrectionists and an Azerbaydzhani mulla administered the oath to Armenian partisans.(4) As the practice of Islam and its clergy were persecuted in the 1920's, the revolt against collectivization was largely led by Muslim clergy and thus received the flavour of a holy war. The establishment of kolkhozes helped the authorities to convert mosques into warehouses, bars etc., the only exceptions being the famous Tazepir mosque in Baku, which became a library, and the Shah Abbas mosque of Gandzha which was converted into a museum.

An interesting aspect of Soviet rule in Azerbaydzhan is the attempt, which has close parallels in Central Asia, to shatter the national unity of the Azerbaydzhanis and to sever their link with the other Turkic peoples. In 1920 Azerbaydzhani Muslims and Armenians, who may be regarded as natives, constituted 82.49 per cent of the population, but in 1936 only 60.2 per cent, while the proportion of Russians from 2.5 per cent in 1920 grew to 12.5 per cent, and by 1939 to 16 per cent.(5) Another reason for the sharp decrease in the proportion of natives was the Soviet national minorities policy. The Azerbaydzhani Academy of Sciences was employed to provide the so-called "historical nations" of Azerbaydzhan, small and indistinct groups such as the Cheks and Habits, with alphabets, a literature, grammar and history of their own; it was emphasized that they had been swamped by Azerbaydzhani Turkic "imperialism" and their number was estimated at as much as 13 national groups. By 1936 the task of establishing these nationalities advanced so far that it was officially claimed that they constituted 14.9 per cent of the population.

Among the many cultural innovations introduced into the life of Azerbaydzhan since the Revolution, linguistic reform is one of the most important. Of all the Turkic languages used in the USSR, Azerbaydzhan is the most developed and has been strongly influenced by Persian and by the Turkish of Turkey. The introduction in 1924 of a latin alphabet and in 1940 of cyrillic, and the use of a large Russian loan vocabulary has tended to cut it off from older and more natural influences. Recent orthographic changes, however, suggest that there is considerable resistance to russianization (see article on p.139 of this issue).

How far Soviet policy has been successful in Azerbaydzhan it is difficult to say with precision. Economic development has been very considerable, but in 1951 Bagirov, then First Secretary of the Communist Party of Azerbaydzhan, spoke of the existence of "political deviations" and "secret anti-government activities by enemies of the people". Bagirov himself was executed in April 1956.(6)

Sources

1. Articles on Azerbaydzhan in BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA, 1st and 2nd editions.

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Notes

(1) This interpretation, found in the article on Central Asia in BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIYA, 2nd edn., was changed in 1956: see CAR, Vol.2, No.1, "Nationalism and Progress".

(2) AZERBAYDZHANSKAYA SSR, Moscow, 1957, p.14.

(3) Ibid., p.26.

(4) THE CAUCASUS, Nos. 2-3, 1951, pp. 3-5.

(5) CAUCASIAN REVIEW, No.4, 1957, p.29; BOL'SHAYA SOVETSKAYA ENTSIKLOPEDIA, 2nd edn., Vol.1, p.440.

(6) THE CAUCASUS, op.cit., p.5.

RECENT CHANGES IN THE ORTHOGRAPHY OF THE SOVIET AZERBAYDZHANI LANGUAGE

by

C. G. Simpson

Reader in Turkish in the University of Durham

In this article photography has been substituted for our usual method of printing in order that the Azerbaydzhani alphabet could be reproduced.

. . .

I

On the 1st January 1959 certain modifications in the orthography of the Azerbaydzhani language, previously decreed by the Council of Ministers of the Azerbaydzhan SSR, came into force.

An account of the major changes is given in an article in the Azerbaydzhani language newspaper KOMMUNIST of 11th September 1958.(1) This summarizes, and at the same time adds a few details to, the official and newly published book on the subject.((

A discussion of the more important changes is given in the following paragraphs.

The new rules of orthography are, like the previous ones, ased on phonetics, morphology and traditional usage. They have ecome necessary in order to correct the various errors, ut-moded conceptions and exceptional forms in the previous pelling and to regularize the orthography of words adopted nd created in the last few years.

Certain aspects of the rules are of relatively minor ignificance. Such are those dealing with the use of capital etters in proper names or compound names of institutions, yllabic division for typographical purposes, and the use of he apostrophe indicating, generally, the Arabic ع in loanwords. n fact it may be said that many of these rules have for many ears been in force in the language; the new ones are presumably n attempt to standardize already existing practices.

II. Phonetics and Tradition

ince the new rules are based on phonetics, morphology and radition it is clear that there has to be a certain measure f compromise; pronunciation may differ from dialect to dialect ut one standard spelling is desirable for the literary language. he rules drawn up deal with the common variations in speech sounds n different positions in the word and lay down the standard rthography. This, for the most part, conforms to that already btaining in the literary language and dictionaries.(3) n the following examples the first variant given is now the ccepted literary form:

(1) Consonants: д/т, дикмәк (T.T. dikmek), булуд (T.T. bulut) /с, алмаз (T.T. elmas). н/м, анбар (T.T. anbar). г/р, most

non-Arabic loanwords use r and vice-versa, but вағзал (R. вокзал) and мағаза (T.T. mağaza) are exceptions. к/к/j, бөjүк (T.T. büy г/ғ/х, jарпаг (T.T. yaprak). ч/ч/ж/ш, ағач, (T.T. ağaç).

(ii) Vowels: ə/и, кejмək (T.T. giymek), нəhajət (T.T. nihay ө/е/о/ү/ə, дөвлət (T.T. devlet). и/ə, гираət (T.T. kıraat). ү/и, hүчүм (T.T. hücum).

The element of compromise is also clearly apparent in the changes affecting certain Russian loanwords. These changes are of great general interest.

In order to make the unstressed 'o' (phonetically 'ʌ' or 'ə') in Russian conform to a more phonetic orthography in Azerbaydzhani a great break with tradition has been made. The new Azerbaydzhani forms are to be spelled with 'a'. Thus, Одесса is now to be Адесса, Толстой becomes Талстоj, Москва becomes Масква, пароход becomes параход and консерт, кансерт.

Nevertheless not all Russian words with unstressed 'o' are to be treated in this way. Exceptions, specifically mentioned in the book, in which the written 'o' is retained are:

(i) болшевик, колхоз, комитə, коммуна, коммунист, комсомол, совет, совхоз. It should be noted that not all such politico-social words retain 'o'; каллектив, камбајн, камандир and каменданm and others conform to the new rule.

(ii) various scientific words such as: астрономија, агроном, диалектолоҗија, биолоҗија.

(iii) certain words in which the pronunciation as well as the written form is in 'o', although in cognates and derivatives a shift in stress has led to the unstressed sound. Комик, for example, is pronounced with 'o', but комедија is pronounced

with 'ʌ'; both, however, are to be written with 'o'.

Certain loanwords ending in 'a' have the final letter removed if the meaning is thereby unchanged: анкет (R. анкета), аптек (R. аптека), газет (R. газета), машын (R. машина). These forms without 'a' are already found in dictionaries.

The 'a' is retained if, by removal, the meaning would be unclear or changed in significance. Thus, ботаника and техника are not to be confused with ботаник and техник. Words of the норма, форма type also retain the 'a'.

III. Rules affecting Morphology

The most significant of the rules affecting morphology is to be found in the regularization of the declension of certain nouns. These nouns, ending in a vowel, which were originally derived from Arabic words mainly ending in final ع, are now to have the genitive, dative and accusative case suffixes and the third person possessive suffix of the standard 'ата' type of declension. Thus: мәвзу (T.T. mevzu) will now have the forms мәвзунун (instead of мәвзуун: T.T. mevzuun), мәвзуја (instead of мәвзуа: T.T. mevzua), мәвзуну (instead of мәвзуу: T.T. mevzuu) and онун мәвзусу (instead of онун мәвзуу: T.T. onun mevzuu).(4) While most nouns of the same type are treated in the same way, three exceptions, мәнафе (T.T. menafi), мәнбә (T.T. menba) and мәншә (T.T. menşe: منشأ) have the third person possessive suffix ји instead of си. These forms will thus be of the pattern: онун мәнафеји (T.T. onun menafii), чајын мәнбәји (T.T. çayın menbaı) and дилин мәншәји (T.T. dilin menşei).

Other morphological changes are of a relatively minor importance. They deal with the rules for the joining or hyphenating of compound words.

IV. Abolition of certain Russian Characters

The most striking feature of the new rules of orthography is the abolition of the characters й, я, ю and э from the Azerbaydzhani alphabet.

This change is reported in the article in KOMMUNIST as follow "The letters я, ю and e [sic] have been removed from the Azerbaydzhani alphabet by the decree of the Council of Ministers of the Azerbaydzhan SSR. As for the letter e, its function has been changed. This letter will henceforth be used as the letter expressing the sound of э". In the book, however, no mention of the abolition of these letters is made at all; the book is written in the new orthography, the new table of the alphabet is given, and the reader is presented with the fait accompli.

Й is replaced by the Latin character 'j' (small letter dotted, capital undotted). As a corollary of this, the 'jotated' characters я (= й + а) and ю (= й + у) are replaced by ja and jy respectively; and the jotated close e (= й + э) loses its initial jotation and is to be used to replace the э which is thus no longer required. The following examples show some typical words in the new orthography:

j instead of й: jолдаш, бөjүк, гиjмәт, jүксәк, әhемиjjәт
ja instead of я: jанвар, jахшы, кимjа, Микаjан
jy instead of ю: гуjу, Нjу-Jорк, иjул (R. июль)
je instead of e: jени, jедди, jер

e instead of э: Естонија, етмәк, е'лан, електрик

As a result of these changes of character, the Azerbaydzhani alphabet now lacks no less than eight of the thirty-two letters of the standard Russian alphabet. There is also a slight change in the order of the characters, for ы and j are now placed in the twelfth and thirteenth places respectively, between и and к.(2)(5)

These changes do not necessarily imply that Russification of the language by importation of Russian words will decline. They do mean, however, that the difference in appearance between Azerbaydzhani and its Turkic neighbours has been greatly increased.

Notes

(1) Unsigned article: «Азәрбайчан Дилинин Орфография Гайдалары» һаггында. (Concerning 'The Orthographic Rules of the Azerbaydzhani Language')

(2) АЗӘРБАЈЧАН ДИЛИНИН ОРФОГРАФИЈА ГАЈДАЛАРЫ, Бакы, 1958. (The Orthographic Rules of the Azerbaydzhani Language)

(3) h. hүсейнов: АЗӘРБАЙЧАНЧА-РУСЧА ЛҮГӘТ, Баки, 1941. (Azerbaydzhani-Russian Dictionary)
АЗӘРБАЙЧАНЧА-РУСЧА ЛҮГӘТ, Бакы, 1951.
РУСЧА-АЗӘРБАЙЧАНЧА ЛҮГӘТ, I Чилд, Бакы, 1956. (Russian-Azerbaydzhani Dictionary, Vol. I)

(4) L. Peters: GRAMMATIK DER TÜRKISCHEN SPRACHE, Berlin, 1947, pp.26, 28.

(5) C. G. Simpson: THE TURKISH LANGUAGE OF SOVIET AZERBAIJAN, London, 1957, pp.1,2.

CONSUMER GOODS IN CENTRAL ASIA

General remarks - Sales organization - Demand and supply - Availability and quality - Luxury goods - Household goods - Amenity goods.

General remarks

The following article has been compiled from the daily press of Central Asia and Kazakhstan for the years 1956-8 and though the information it contains is accurate so far as the available material allows, it makes no claim to be authoritative owing to the limitations of the above-mentioned source. Research of this kind is gravely hindered by the fact that hardly any information on wages is obtainable, so that practically nothing can be added to the article on wages in Central Asia, which appeared in CENTRAL ASIAN REVIEW, Vol.III, No.3, and the relation of wages to prices remains a mystery. On the other hand, it is possible that the available information on prices is not altogether reliable as it is derived from the lists of goods offered as prizes by the republican lotteries; these lists give the value of each article but it is unknown whether its price in the retail trade is the same.

It is obvious that since 1955 the real value of wages must have risen a good deal. This fact is borne out by continually increasing sales and the growing demand for high-quality goods and luxuries, which exceeds supply. This development is most striking in the rural areas, but information on the financial situation of the urban population and industrial workers is much more elusive so that, apart from some special cases, it is impossible to say what category among them buys the much admired Moskvich cars and Temp-2 television sets. It is also impossible to say in what proportions purchase is distributed among the native and settler populations: there is, for instance, an increasing demand for furniture which may be bought largely by the settlers. If it is bought to any extent by the native population, this might indicate russianization and change, rather than a rising standard of living. It is clear that all the population, both native and settler, has more money to spend; but the choice of what to spend it on is still limited; goods are on the whole expensive and often of poor quality - facts of which the authorities are fully aware and doing their best to overcome.

Sales organization

The bulk of trade within the republics is concentrated in the hands of two organizations, the consumers' cooperatives and the state-owned trading establishments. The responsibilities of both roughly fall into three divisions: sale of goods of all descriptions from matches to building materials, public catering including establishments like bakeries, and finally

the purchase of agricultural produce and raw materials. A voluntary surcharge which patches up the manifold defects of this network is officially described as "speculation". It appears that the "speculators" derive a handsome profit from the sale of goods difficult to obtain in the orthodox way and occasionally they are even capable of disorganizing local trade, which they do usually without any interference on the part of the police. For example, when children's shoes were received by the Frunze "Detskiy Mir" (children's wear), speculators bought up the whole stock and offered it for sale at twice the original price; the matter was ignored by the police.(1)

Demand and supply

Information on the state-owned shops is very scarce and figures summarizing the internal trade are available mostly for the cooperatives alone or for both networks combined. They suggest a considerable increase in wages since 1955. Tadzhikistan may well be quoted as an example (see table below), not because it is in any way unusual, but because the most complete set of figures relating to consumer goods is available for this republic. Here the increase in the sales of the more expensive textiles is impressive when compared with that of cotton fabrics, especially as it had taken place within one year only, 1956 as contrasted with 1955. This is the more astonishing when one compares it with the figures for the whole of the Soviet Union in a corresponding period. The figures for 1958 show a further growth of demand for consumer goods in Tadzhikistan.

Commodity	1956 in Tadzhikistan (against 1955) per cent	1956 in USSR (against 1955) per cent	1958 in Tadzhikistan (against 1955) per cent
Cotton materials	9	-	-
Woollen fabrics	100	32	119
Silk materials	62	22	75
Ready-made clothes	35	11	106
Leather footwear	52.8	15	53

At the same time, by 1958 as compared with 1955, the sale of refrigerators increased fourfold and that of wireless sets twofold.(2) Finally, in comparison with the pre-war year 1940, the turnover of the state and cooperative shops in Tadzhikistan had trebled by 1957.(3) This expansion is most impressive in country areas and it is ascribed to two main factors: the increase of wages in kolkhozes and the rising standard of taste in their members. For the latter development the new educational policy of the Government is responsible.(4) KOMMUNIST TADZHIKISTANA of 10.1.58, for instance, states that the intellectual standard of the Vakhsh valley agricultural workers has undergone a profound change; nearly half the kolkhozniks have received middle or seven-year-school

education and large numbers of young people holding matriculation certificates come to work there. The result is that the demand for serious literature keeps growing, and not only do local libraries expand but there is no home without its collection of books.

The growth of demand for high-quality goods is much more marked in the countryside than in town, particularly in the case of the so-called amenity goods (kultturno-bytovyye) and domestic goods. The first group includes cars, cycles, wireless sets, musical instruments etc. The press writes more often about kolkhoz workers buying cars and motor cycles than about employees of other industries, though it is clear that the kolkhozes described are exceptional, and not representative of other similar establishments. For example, TURKMENSKAYA ISKRA of 12.10.58. tells of one kolkhoz, among whose employees are 27 Heroes of Socialist Labour and 548 holders of various decorations, where there are 25 motor-cycles, 180 bicycles, over 100 sewing-machines and 200 wireless sets.

The distribution of goods among village shops is notoriously bad. Goods may be sent without reference to local needs with the result that they needlessly accumulate in one place while there is a shortage elsewhere, and cases like the one reported by SOVETSKAYA KIRGIZIYA of 12.4.58 are by no means rare. The Kenes-Anarkhay sel'po (village shop) in the Frunze oblast received a large consignment of fine stockings and fashionable shoes though its customers - tractor drivers and cattle breeders - have so little need of them that the amount supplied is enough for five years; at the same time they would be much appreciated elsewhere. The village shop although overstocked with unwanted goods may be unable to offer to the consumer the bare necessities of life which, on the other hand, may be lying in large quantities in the district warehouse. Nevertheless some shops easily achieve their sales targets, like the Komsomolabad rayon shop denounced by KOMMUNIST TADZHIKISTANA of 26.2.57, whose sales reached the expected figure owing to the fact that its food department had plenty of vodka though hardly anything else. Finally there are cases of supplies organized without any sense at all - one shop may receive all the electric torches in possession of the warehouse while all the batteries for them go to another shop far away. This state of affairs, however, is not entirely devoid of certain virtues of its own and the inadequate supply of consumer goods can serve as an encouragement in the drive for increased cotton output. PRAVDA VOSTOKA of 16.5.58 reports that goods much in demand, like velvet, velveteen, plush and shawls, are sold by some sovkhoz and rayon shops only to those agricultural workers whose work is particularly good. The paper adds approvingly, "This way of trading is a good stimulus to the cotton growers".

All these difficulties are nevertheless insufficient to discourage the expansion of trade in the countryside. Sometimes difficult geographical conditions are an additional hindrance - parts of the remote Gorno-Badakhshan autonomous oblast are accessible for only a few months in the year and during these they must receive goods for the whole year. Bearing in mind this as

well as other difficulties in trade in the rural areas it is interesting to compare the increase in sales in the above oblast with that in some towns. Thus in 1956 as contrasted with 1955, the total sales grew in the oblast by 14.3 per cent, while the corresponding figure for Stalinabad is 11.6 per cent and for the Leninabad oblast 6.9 per cent.(5) Though light industry and the volume of trade keep growing, the demand of the countryside for consumer goods is far from being satisfied. PRAVDA VOSTOKA of 16.5.58 says that though in 1957, compared with 1953, the rural population bought three times more furniture, four times more watches and clocks, and nearly three times more woollen materials, while the sale of books, cameras, musical instruments, bicycles, wireless sets etc. markedly increased, they would buy still more if they could get it. The situation in Kirgizia is similar, and SOVETSKAYA KIRGIZIYA of 15.1.58 sees one of the reasons for this in the growing enlightenment of the kolkhozes. It enumerates the goods sold to the kolkhozniks by the shops of the Aravan rayon and here the most interesting item is the reference to furniture, with forty wardrobes sold to the kolkhozniks as evidence of their growing "culture". Certainly it is not without significance in a country whose population lives or used to live with hardly any furniture at all, but there is a possibility that the wardrobes might have been bought by settlers from European Russia.

In Kazakhstan the additional cause for the expansion of trade in the countryside is the land reclamation scheme which is opening up new areas of settlement; in Turkmenistan the same process is accompanying the building of the Kara-Kum Canal.

Availability and quality.(6)

Shops in cities offer a wide choice of the more expensive textiles, particularly silk, but a great difficulty here is the acute shortage of tailors and dressmakers. The situation is much worse in the country, for in large towns the authorities try to remedy it by opening "Social service kombinats" (kombinaty bytovogo obsluzhivaniya), where one can not only have clothes made to order but also send them for dry cleaning; there are also specialist work-shops in the kombinat who repair clocks and watches, wireless sets, vacuum-cleaners and a variety of other objects. Another method of increasing the sale of materials is provided by some large textile shops in towns, where the customers may have their material cut by experts so that they take it home ready to sew. This comes in very useful, for ready-made clothes are scarce and their quality is often bad. There are frequent complaints in the press that women's clothes are old-fashioned, and have ugly colours and designs. The quality of their fabrics and manufacture tends to be poor. In SOVETSKAYA KIRGIZIYA of 11.12.57 an article with the significant title "Dorogo i Gnilo" (Expensive and Rotten) complained that shops in Osh have bad and expensive clothes. They are manufactured by the Gayrat clothing factory which in order to carry out its production quota often does not provide its goods

with labels showing the price of the garment and the quality of material used. This helps to raise the price so that, for example, a man's shirt worth 72 rubles sells for 96. A number of other factories cheat the customer in this manner. TURKMENSKAYA ISKRA of 9.3.58 adds that though Turkmenistan has more clothing factories than necessary, they are often unsatisfactory for not only can the customer not buy clothes in the style, size and colour he wants, but they are badly made - seams are sometimes left unfinished and the length of an overcoat is uneven. This is the practice in the largest Tadzhik clothing factory at Ashkhabad, and in the early months of 1958, 562 out of the 847 garments it made were defective, and all jackets and men's summer coats were below the required standard. The same paper of 5.8.58 adds that the No. 12 shop at Kum-Dag has for sale a woman's dress priced 109 rubles, with the front of the skirt at the back. The dress, as well as its unusual companion - a pair of shoes in which each shoe is of a different size - have been made in Ashkhabad. The situation, however, is not so grim everywhere - SOVETSKAYA KIRGIZIYA of 13.12.57 states that some clothing factories are paying more attention to fashion and the VLKSM factory at Frunze employs specialists who prepare new models for mass production; they consider the public taste for quiet colours and soft fabrics. PRAVDA VOSTOKA of 21.9.58 adds that in the first half of 1959 eighty-one new models in up-to-date styles will be mass-produced. It seems that the sack dress is now becoming popular in Tashkent, the reason being that its simple cut resembles the national Uzbek dress. But otherwise good-looking clothes are occasionally spoiled by the poor quality of articles like buttons and zips whose colour, moreover, does not match that of the material.

Children's clothes and shoes are scarce in all republics, in rural areas as well as in towns. This applies to every-day clothes as well as those for high-days and holidays. Here it is interesting to note the popular preference for velvet suits, plush coats and the immortal sailor-suits for boys and girls. In spite of the fact that "children are our future and our happiness", cots, high-chairs and other children's furniture are very scarce or even unobtainable.

Finally there are interesting references to national costumes. It appears that the 1958 spring and summer collection shown by the Tashkent House of Models contained models in the Uzbek style.(7) The new department store in Stalin Street at Frunze has a separate department for Kirgiz dress.(8)

Little information on shoes is available but it is obvious that the demand for them, whether leather, rubber or fabric, exceeds supply; choice of styles is limited and the quality not very high.

Luxury goods

Little information on the jewellery and cosmetic trade is supplied. The occasional references to jewellery, apart from watches, are just enough

to learn that it exists at all. As for watches, it seems that they are regarded as a luxury rather than a necessity. Men's and ladies' gold watches cost 1,265 and 850 rubles respectively, and plain metal ones between 280 and 550 rubles.

The information on cosmetics which the daily press yields, is more interesting for it shows how utterly ignorant their consumers are in this particular respect. For example a person no less than a doctor was employed to write an article for TURKMENSKAYA ISKRA of 2.8.58 on how to choose and use face powder (the only discussion of such a frivolous subject found in the papers used for this article). As for other "beauty aids", it appears that hair dyes and some very basic and innocent creams like lanolin are used, as well as quite a wide selection of scent. Turkmenistan seems to be the most progressive of the Central Asian republics in this respect - TURKMENSKAYA ISKRA of 28.11.56 even announces that the Novyy Put' artel has opened a beauty salon "for the care of the complexion and removal of tatoo-marks."

Even more interesting than the question of cosmetics is that of souvenirs and fancy goods. There are mentions of china and cut glass goblets, vases, bowls, statuettes etc., but no further information is supplied. Popular taste does not seem to have advanced far since the nineteenth century; a fact of which TURKMENSKAYA ISKRA of 9.12.56 bitterly complains. It says that privately produced cards sold in the streets of Ashkhabad are much in demand in spite - or because - of the things they show. The list of subjects includes "handsome young men with silly smiles and greased hair, bosomy beauties in languid poses, gardens of delight and imaginary swans". What is worse, the Novyy Put' artel opened an engraving shop which sells glass and china goods with inscriptions whose language and spelling are often atrocious and sense absurd. It is interesting to compare these denounced objects with the sort of souvenirs KAZAKHSTANSKAYA PRAVDA of 3.1.58. wants to see offered by the shops of Alma-Ata to visitors coming to "sunny Kazakhstan". They should be able to buy pin-cushions, cases for newspapers, ornamental slippers to be hung on the wall and cushion cases, all these objects to be decorated with Kazakh national ornament or views of Alma-Ata and its environs. A more sane view is expressed by KOMMUNIST TADZHIKISTANA of 5.2.57 which discusses the need for increasing the range of folk-art so as to make it available to the public. It adds that a good start has already been made, for the Krasnyy Put' artel at Stalinabad produces pretty machine-embroidered wall hangings (suzaneh) and carpets are made by the Shirpotreb artel. The same paper of 17.5.58 adds that though Tadzhik national goods are much in demand throughout the Soviet Union, embroidered skull-caps, jewellery and carpets are almost unobtainable.

Household goods

There is a shortage of household goods, particularly in country areas.

But in large cities the situation may be just as bad. PRAVDA VOSTOKA of 19.9.57 reports that though the shops in Tashkent offer smart tea-sets for over 2,000 rubles and dinner-sets for 5,000 rubles, one cannot buy dishes for everyday use like ordinary plates and saucers. The demand for wireless and television sets, refrigerators, vacuum-cleaners and floor-polishers keeps growing, but it is not clear who can afford to buy them - probably the well-to-do, as elsewhere, for the Rekord and Temp-3 television sets cost 1,850 and 2,600 rubles respectively. The MS-1.5 washing-machine costs 750 rubles, the price of a refrigerator is 1-2,000 rubles, the price of Lyuks and Druzhba radiograms 2,300 rubles, while a piano costs 5,265 and a television set 1,850-2,500 rubles. The purchase of cars and motor-cycles by private individuals is apparently so unusual that it is announced in the press. There are references to kolkhozniks and very occasionally to teachers buying them; on one occasion a train-driver and another railway-worker are mentioned. The price of a motor-cycle varies from 5-8,000 rubles and a Moskvich car (model 407) costs 25,000 rubles. Prices in themselves mean very little, unless related to wages, and owing to the paucity of information on wages it has not been possible to do this.

As apparently the demand for costly amenity goods surpasses the financial means of the customer, the authorities try other methods of making them more accessible to the public. PRAVDA VOSTOKA of 5.12.57 reports that a special shop has been opened in Tashkent where one can hire such goods. The shop keeps sewing- and washing-machines, vacuum-cleaners, gramophones, bicycles etc., and there is also a workshop in which objects returned by the customers are overhauled. Soon the range will be extended to include television sets, motor-cycles, tea- and dinner-sets, cameras, musical instruments, sports goods, carpets etc. It was the first such shop in Central Asia and on its success depended the opening of similar shops elsewhere in Uzbekistan. Apparently it proved popular for TURKMENSKAYA ISKRA of 10.9.58 announced the opening of a hire shop in Ashkhabad.

* * *

From what has been said above it is clear that the material prosperity of the Central Asian peoples is increasing, with a profound effect on internal trade which even the numerous shortcomings in its organization as well as the amount and quality of its goods cannot discourage. KOMMUNIST TADZHIKISTANA of 11.10.58 says: "It should, however, be emphasized that even this increased demand for various goods is low in proportion to the continually rising income of the kolkhozniks, industrial workers and other employees as well as sovkhoz workers; the result is that the demand for consumer goods and those needed by establishments of productive work is not satisfied."

Notes

(1) SOVETSKAYA KIRGIZIYA, 8.10.57.

(2) KOMMUNIST TADZHIKISTANA, 13.3.57 and 11.10.58.

(3) Ibid., 16.2.58.

(4) See "Trends in Education in Central Asia", CAR, Vol.VII, No.1, pp. 14-20.

(5) KOMMUNIST TADZHIKISTANA, 13.3.57.

(6) See also "Saving and Spending Habits - New Light on Living Standards", CAR, Vol.II, No.2 and "Development of Light Industry in Central Asia", Vol.III, No.4.

(7) PRAVDA VOSTOKA, 23.3.58.

(8) SOVETSKAYA KIRGIZIYA, 16.7.57.

Prehistoric Remains in Kazakhstan

A prospecting party of the Kazakh Academy of Sciences has found a sandstone bed bearing the tracks of an amphibian species of the Carboniferous period which inhabited the earth over 300 m. years ago. Previously the most ancient traces found on Soviet territory were 240 m. years old.

SU. 1959, No. 1.

Traces of Prehistoric Man in Kazakhstan

Prehistoric stone implements have been found in the Karatau Mountains near Dzhambul, Kazakhstan. Previously such implements had been found inside the USSR only in the Caucasus. The nearest site of similar discoveries outside the USSR is in the Punjab. The implements are several hundreds of thousands of years old.

VOPROSY ISTORII, 1959, No. 1.

NEWS DIGEST

The following items are taken from newspapers and periodicals received during the period 1st January - 31st March 1959. In this and future numbers of CENTRAL ASIAN REVIEW territorial changes will be confined to changes down to oblast and in the status of towns. A list of abbreviations used will be found at the beginning of the Review.

ADMINISTRATIVE AND TERRITORIAL CHANGES

Administrative appointments

Turkmenistan

D.Karayev appointed First Secretary of the Central Committee of the Turkmen Communist Party in place of S. Babayev.

V.K. Akulintsev appointed Second Secretary of the Central Committee in place of N. Durdyyeva.

Sh. Tashliyev appointed a Secretary of the Central Committee. TI.21.1.59.

B.Ovezov appointed Chairman of the Council of Ministers in place of D.Karayev. TI.21.1.59.
I. 31.3.59.

G.A.Khorev appointed First Deputy Chairman of the Council of Ministers. TI.31.3.59.

Uzbekistan

Sh. R.Rashidov appointed First Secretary of the Central Committee of the Uzbek Communist Party in place of S.K.Kamalov. Rashidov was previously Chairman of the Presidium of the Uzbek Supreme Soviet. P.15.3.59.

A.A.Alimov appointed Chairman of the Council of Ministers in place of M.Z.Mirza-Akhmedov. P.15.3.59.

A.N.Rudin appointed First Deputy Chairman and S.A.Azimov appointed Deputy Chairman of the Council of Ministers. PV.26.3.59.

K.Kamalov appointed Chairman of the Council of Ministers of the Kara-Kalpak ASSR. PV.34.59.

Tadzhikistan

N. Dodkhudoyev appointed Chairman of the Council of Ministers in place of M. Rakhmatov.

A.V. Mazayev appointed First Deputy Chairman of the Council of Ministers in place of Ye.I. Obykhov. KT. 29.3.59.

Kazakhstan

G.A.Mel'nik appointed First Deputy Chairman of the Council of Ministers.

L.G.Mel'nikov appointed Chairman of the State Planning Commission. I. 28.3.59.

The following non-natives have recently been appointed to Cabinet posts:

A.P. Krotov	Minister of Construction
M.P. Karpenko	Minister of Grain Products
D.F. Kononenko	Minister of Communal Economy
A.Z. Zakarin	Minister of Foreign Affairs

KP. 31.12.58.

Territorial changes

Tadshikistan

By decree of the 16th March the town of Novabad (Garm rayon) has been changed into a settlement of town type. VVS. 2.4.59.

Kirgizia

By decree of the 27th January the Dzhalal-Abad, Issyk-Kul' and Frunze oblasts have been abolished. The territory of the Dzhalal-Abad oblast has been incorporated in the Osh oblast. The rayons formerly part of the Issyk-Kul' and Frunze oblasts together with the towns of Przheval'sk, Rybach'ye Talas and Tokmak have been made directly subordinate to republican organs of government. VVS. 19.2.59.

THE ARTS

The Uzbek Festival of Art and Literature was held in Moscow in February. The last such festival was in 1951, and on that occasion five novels, four long short-stories and three collections of short stories were exhibited. This year a total of 400 new works were on show. S. Kamalov then First Secretary of the Central Committee of the Uzbek Communist Party,

gave a brief account of the scope of the Festival in PRAVDA. National theatres produced plays, operas and ballets. Folk art was well represented, and pictures and films exhibited.

The Festival received full and complimentary coverage in the Moscow and Central Asian press. One ballet, MASQUERADE, was reviewed separately (P.19.2.59 every feature receiving praise; but the music (by a Russian, Lev Laputin) was criticized, though mildly, for containing too many styles.

Not until Sh.R. Rashidov, First Secretary of the Uzbek Communist Party, spoke on the 26th March before a meeting of "creative workers' organisations" was any more detailed criticism heard and his criticism, although called up by the subject of the Festival, was general.

In spite of previous statements that the theme of present-day life now dominates Uzbek literature Rashidov, on the contrary, said "creative workers have as yet not turned sufficiently far towards present-day themes". He went on to criticize writers' knowledge of the life of the workers.

Serious faults were to be found in Uzbek music, Rashidov continued. Certain composers were shy of approaching the solution of large thematic problems or of writing such large-scale works as symphonies. There was a shortage of good, joyous songs that might become popular, the training of vocalists and instrumentalists was also lagging behind.

Of the graphic arts Rashidov said that there were few paintings on display at the Festival which depicted workers, construction workers or collective farmers. The professional skill of some artists was still low.

PV. 14-15.2.59.
28.3.59.
P. 19.2.59.

SOCIAL CONDITIONS

The following statistics have recently been published illustrating the advances made by women in Uzbekistan during the Soviet regime. The source makes a distinction between "women of Uzbekistan" (zhenshchiny Uzbekistana) and "Uzbek women" (zhenshchiny-Uzbechki). The former expression, presumably, includes non-native women living in Uzbekistan.

There are 131,800 women of Uzbekistan at work in all branches of industry as manual and office workers; 500 women chairmen and deputy chairmen of kolkhozes; over 200,000 women labour-team leaders (zven'yevyye); and 1,500 women with a higher education (i.e. university level) occupy executive posts in factories or work as engineers, economists and planners.

Fifty-seven kolkhoz workers have been awarded the title of Hero of Socialist Labour; 107 women the title Honoured Doctor of the Republic;

1,231 women of Uzbekistan have been awarded the title of Heroine-Mother; and 39 women the title of People's Artist of the USSR and Uzbek SSR.

Sixteen Uzbek women have the degree of Doctor of Sciences and more than 400 are Candidates of Sciences; 54,000 women students are studying in the higher and special secondary educational establishments of the republic.

UZBEKISTAN, 1959, No.3.

The Central Committee of the Communist Party of Azerbaydzhan and the Council of Ministers recently discussed steps to be taken in order to carry out the resolution of the Central Committee and of the Council of Ministers of the USSR "on the participation of the workers in the safeguarding of public order in the country". The resolution had noted that at the present time "in conditions of the growth of consciousness and political activity of the workers and /in conditions of/ the further development of Soviet democracy, the battle against amoral, anti-social acts must be carried out not only by administrative organs but through a wide involvement of workers and social organizations in the cause of the preservation of public order".

The following measures are to be taken in Azerbaydzhan:

(1) The resolution is to be discussed at open Party meetings.
(2) All organizations are to instill into young people the habit of observing discipline and the rules of conduct in the school and family, or in public and to organize for them clear elucidations of Soviet laws.
(3) The responsible organizations are to "intensify their battle with anti-social phenomena", to make a practice of trying malicious infringers of public order publicly at their places of work, the trials to be so organized as to increase their educational character.
(4) The propaganda of Soviet laws, norms of socialist society etc., are to be intensified in the press and the radio and television services.
(5) Voluntary People's Brigades (dobrovol'nyye narodnyye druzhiny) are to be formed in towns and rayons. The best section of Komsomol members and of young people generally is to be encouraged to take part.

The brigades are to be formed "of progressive workers, employees, collective farmers, students, pupils and pensioners on a voluntary basis" and in their spare time. As a rule no member may be younger than 18. In their work they "are guided by the demands of Soviet laws and are under their protection". When an illegal action is taking place they have the right to demand that it should stop and, when necessary, to demand to see the offender's papers. They may then draw up a report for their local commander and, if necessary, bring the offender to their local headquarters, police-station or village soviet. The brigade

may then have the offender tried by his colleagues or pass the matter on to the courts, sending a representative to act as public prosecutor (obshchestvenn obvinitel'). In cases of necessity the facts in a particular case may be communicated to the press. BR. 4.4.59.

CONFERENCES

A "Joint Scientific Session" of the Academies of Sciences of the USSR, Uzbekistan, Turkmenistan, Tadzhikistan and Kirgizia is shortly to be held in Tashkent to discuss the "progressive significance of the incorporation of Central Asia in Russia". The meeting has been heralded by a series of articles in the Central Asian press. The following is an attempt at a composite picture from these articles.

The incorporation is said to have had "objectively an immense progressive significance for the further political, economic and cultural development of the peoples of Central Asia". The main progressive consequence, however, was that it "connected for ever the fates of the peoples of Central Asia with that of the Russian people". From this all the other consequences, political, economic and cultural followed.

Prior to the incorporation Central Asia had been a feudal area in which the "most revolutionary class - the proletariat - was non-existent. Consequently there was no union between a working-class and the peasants". It was for this reason that the many revolts of the peoples of Central Asia against their feudal lords had failed.

As a result of the incorporation Marxism began to spread in Central Asia among the indigenous population, through the agency both of exiled Social Democrats and Bolsheviks from Baku. At the same time the feudal system began to give way to "the historically more advanced" state of capitalism. In the second half of the nineteenth century Turkestan developed from a market for Russian goods to an industrial area. This process was accelerated by the construction of railways (which the bourgeoisie were "forced" to build in their own interests), and accompanied by both a large-scale influx of Russian workers and the emergence of a native working-class. This native proletariat, however, was "at that period still few in numbers and unorganized and could not play a decisive role". In the alliance of the Russian and native working-classes and the native peasantry it was the Russian working-class (both in Central Asia and outside) and the peasants who played the main role in "the liberation of the oppressed peoples of Central Asia from the fetters of their double yoke [i.e., Tsarism and local feudalism.] This alliance, however, would have been useless had not "Russia, of all the countries of the world had the best revolutionary perspectives." This statement is supported by references to Marx and Engels intended to prove that they thought that a Russian revolution could cause a proletarian revolution in the West. "The revolution, Karl Marx pointed out, would begin this time in the East, i.e., in Russia".

During the second half of the nineteenth century Central Asia was internally weak, torn by wars between the khans which neither side was strong enough to bring to a conclusion, and was in danger of being conquered by British imperialists from India, by Turkey, Persia and other "feudal countries of the East which were stronger than the Central Asian khanates". /These other countries are not specified and it is difficult to see which countries could be intended. - Ed. CAR./ These powers had been sending numerous agents into Turkestan since the 1820's. During the Crimean War Britain had laid particular stress on her duty to defend Islam and Turkish interest in Turkestan. In the 1850-60's Britain was consolidating her position in Afghanistan and preparing for a war in Central Asia. Central Asia was saved from foreign imperialism by its incorporation into the Russian Empire.

"Tsarist policy in Central Asia was colonial, reactionary, predatory and aggressive". "Tsarism stirred up maniacal great-power chauvinism and local nationalism; it was indulgent towards the unleashing of bloody clashes between Uzbeks, Tadzhiks, Turkmens and Kirgiz in order to weaken the solidarity of these nations in their struggle with Tsarism and their local feudal lords". "Tsarist policy in Central Asia sought to preserve her patriarchal and feudal system, to foster national differences, to suppress national culture, literature and education and to keep the masses of the people in colonial slavery without any rights. Tsarist Russia was a prison of the nations and Tsarism a hangman and tormentor of non-Russian peoples. The developing Russian capitalism under Tsarist disguise converted Turkestan into a market for its goods, a source of raw materials for Russian industry, and it derived great riches from the country." /Another article puts the question in a different light and says that in the nineteenth century Central Asia received from Russia "industrial goods which were essential to her". - Ed. CAR/

The apparent contradiction between these statements and the premise that the incorporation was progressive is solved by the following formulations:

(1) Whatever good came out of the incorporation happened in spite of Tsarism. "Under the influence of Russia, but against the will and the rapacious colonial policy of Tsarism, important positive changes took place in the social, economic, political and intellectual life of the Central Asian peoples". This, presumably, applies even to the abolition of slavery, although the author says "in 1886 the Russian authorities freed more than 10,000 slaves in the city and surroundings of Samarkand alone".

(2) The peoples of Central Asia were united not with Tsarism but with the great Russian people. "The friendship of the peoples of Central Asia and the great Russian people has its roots in deep antiquity." The incorporation of

> Central Asia into Russia merely helped further to strengthen and widen this friendship. Tsarism was as hostile to the Russian people as to the peoples of Central Asia.

This unity with the great Russian people is taken also to include unity with Russian "advanced, progressive culture", i.e. Hertzen, Belinskiy, Dobrolyubov, Sechenov, Mendeleyev, Turgenev, Tolstoy, Chernyshevskiy and Plekhanov. Russian engineers, scientists, officers of border units (sic), employed local peasants in eastern Bukhara and, besides treating and paying them well, taught them to grow potatoes, cabbage and tomatoes. The ideals and ideas of advanced Russian culture, expressed in the works of such writers as Abay, Ayni, Furkat, Toktogul Satylganov etc., counterbalanced the pan-Islamic and pan-Turkic ideologies of the feudal lords and reactionary strata of the national bourgeoisie who were also fighting against Tsarism but "for the chance of exploiting the people on their own".

From the advance publicity it appears that the conference is not only intended to emphasize the superior role in the Revolution of the Russian people ("the elder brother") but also is an attempt to solve the contradiction between Lenin's dictum that Tsarist Russia was "a prison of the nations" and recent Soviet insistence that the incorporation was progressive. This difficulty is solved by the thesis that the peoples of Central Asia were united to the great Russian people with whom they had ancient friendships and that this unification enabled them to share the benefits of the Revolution and the Soviet way of life.

Although this thesis is not incompatible in strict logic with an admission that the peoples of Central Asia were even worse off under Tsarism and feudalism than under feudalism alone, the writers' opinions on this point seem divided. Some state that the incorporation in Russia led to some immediate advantages (an increased supply of industrial goods, the abolition of slavery etc.), but that these took place against the will of Tsarism, others emphasize more the "double yoke" (dvoynoy gnet) under which the peasant laboured after the incorporation.

The following papers will be read at the conference according to the latest newspaper reports:

S.A. Radzhabov (Tad.): The Problem of the Incorporation of Central Asia in Russia.

A.V. Pyaskovskiy (Moscow): The Participation of the Peoples of Central Asia in the Revolutionary Battle of the Russian People is the Most Important Progressive Consequence of the Incorporation of Central Asia in Russia.

Sh. T. Tashliyev. (Ashkhabad): The Great October Revolution is the Most Important Turning-Point in the Fates of the Peoples of Central Asia.

A.M. Aminov (Tashkent) will deal with problems of the development of industry and agriculture.

A.A. Altmyshbayev (Kirg.): The Cultural Revolution in the Republics of Central Asia is one of the Most Important Results of the Great October Socialist Revolution.

I.I. Mints will deal with the international significance of the victory of socialism in the republics of Central Asia.

More than 80 scholars from all over the USSR have expressed their desire to take part in the conference. No date has yet been set.

KT. 25.2.59, 4.3.59, 13.3.59;
PV. 19.2.59; TI. 21.2.59.

DELEGATIONS

An Iraqi government delegation, headed by Dr. Ibragim Kubba, Minister of Economics, visited Tashkent on 3rd March. It was received by the then chairman of the Council of Ministers, M.Z. Mirza-Akhmedov. On the 5th March the delegation left for Baku, where it was received by the chairman of the Council of Ministers, V.Yu. Akhundov. The delegation left for Moscow on the 6th. While in Central Asia the delegation "acquainted themselves with the life of the republics".

P. 4.3.59; PV. 4,5,6.3.59;
BR. 6,7.3.59.

Trade union delegates from Asia, invited to Moscow to take part in the XIIth Trade Unions' Congress, have visited Tashkent. They include Rashid, Bambang, Kusnavidivo and Niono from Indonesia, Gunesa and his wife from India, and Silva and Virovakh from Ceylon. The delegates visited factories, theatres and museums. PV. 24.3.59.

LINGUISTICS

In his book NEKOTORYYE PEREZHITKI PROSHLOGO V SOZNANII LYUDEY V SREDNEY AZII I ROL' SOTSIALISTICHESKOY KUL'TURY V BOR'BE S NIMI (Frunze, 1958), A. Altmyshbayev accused linguists in certain republics of Central Asia, including Kirgizia, of conservatism and national rigidity because of their mistake in framing the rules of Kirgiz orthography. The mistake in question was the rule concerning words which had entered Kirgiz orally through Russian or other languages but which had changed their original form and had long been part of the Kirgiz vocabulary. This rule allows such words to be written as pronounced in Kirgiz and permits the Russian spelling as an alternative in cases where the Kirgiz pronunciation, phonetic composition and meaning are close to that of the Russian word; for example, the Kirgiz word iret (order: from the Russian ryad; "row" or "rank") is not spelt ryad; samoor, however, may be spelt samovar; Kerebet may be spelt krovat' (Russian, bed). Altmyshbayev would have all such words without exception spelt as in Russian, claiming that the present rules are "slowing down the development of Kirgiz

Soviet culture". [It is worth noting that the present rules, quoted above, which date from 1955, represent a significant relaxation of the rules adopted in 1953 according to which Russian words used in Kirgiz before the Revolution also were to be spelt as in Russian (see CAR, Vol.I, No.2.pp.48-49). Altmyshbayev appears to be going back to the position as it was before 1955.Ed.CAR]

In an article in SK of 15.2.59. Dr.B. Yunusaliyev challenges Altmyshbayev's position. Although he is obviously aware of the problem that would be caused by making spelling coincide in cases where meaning has changed (for example if the Kirgiz word iret were to be spelt ryad, although it bears a different meaning from the Russian word ryad he does not pay much attention to this aspect of the problem. He points out that the words borrowed from Russian have each become the roots of a family of words so that to change the spelling of the root would mean changing the spelling of the words derived from it, sometimes to such an extent that they would become unrecognizable; for example, irette would become ryadda and would, therefore, change not only its orthography but its pronunciation. This would be "an act of violence on the language and the people speaking it."

Yunusaliyev concedes that words borrowed not orally but in written form (i.e. after the formation of the Kirgiz literary language) may properly be written as in Russian, but only because they have preserved in Kirgiz their Russian phonetical form.

Yunusaliyev accuses Altmyshbayev by implication either of local partiality or of ignorance of Kirgiz dialectology because whenever he prefers a particular word or form as "modern" it is always the word or form used in his own native dialect.

Yunusaliyev remarks that Altmyshbayev's method of criticism of his opponents is reminiscent of "those melancholy times when... a group of extremely vociferous critics, using ringing phrases,... made political accusations against their opponents." The only change was in the choice of epithets; formerly they had been "opportunism" and "nationalism"; now they had been reduced to one - "conservatism".

. . .

Within the USSR the opinion has been expressed that before the Revolution the Kirgiz, as they used the Arabic character and had no alphabet of their own, did not have their own written language (pis'mennost'). Literate Kirgiz, according to this opinion, wrote not in their own language but in Old Uzbek (Chagatay), as the existing orthography (i.e. the Arabic character) was inadequate to express many peculiarities of the Kirgiz language.

K.K. Yudakhin (Frunze) in a note on work in progress (VOPROSY YAZYKOZNANIYA, 1959, No.1) argues against this opinion, remarking that one could on the same grounds logically hold that no people which use the Arabic character had its own written language. The result of this

approach, according to Yudakhin, is that young Kirgiz philologists and historians do not know their own old written language and can not independently make use of sources written in the Arabic character.

VOP. YAZ., 1959,No.1.

RELIGION

In recent months a campaign has been waged against religious sects in Central Asia, particularly the Seventh-Day Adventists. KT published an article on the 19th December 1958 and followed it with articles on the 8th and 22nd January 1959. The immediate cause of the last two articles was the trial of K.A. Korolenko, a leader of the sect in Tadzhikistan, on a criminal charge unconnected with his religious activities. The articles, however, lay great stress on the proselytizing activities of the sect. As might be expected, only the non-Muslim sections of the population are affected. The authors of the articles are especially concerned about the success of the sect's propaganda among young people. No definite reason is given for this success, except for an implied admission in KT (8.1.59.) that the Prayer House of the sect in Khanaka is more attractive and comfortable than the House of Culture, and for reproaches to Komsomol and Party organizations for paying insufficient attention to atheist propaganda. A result of these conversions, the articles point out, has been a refusal on the part of those converted to serve in the armed forces or to work on Sundays. Leaving out of account the question of Korolenko's guilt as charged, one can say that his trial has been used to discredit the sect in particular and religion in general in Central Asia. On the 10th February an article appeared in SK on religious sects which gave pride of place to the Seventh-Day Adventists and Baptists.

THE BORDERLANDS OF SOVIET CENTRAL ASIA

THE KURDS OF TRANSCAUCASIA

The following is a slightly abridged translation of an article by T.F. Aristova entitled "Poyezdka k Kurdam Zakavkaz'ya" (A Visit to the Kurds of Transcaucasia) which appeared in SOVETSKAYA ETNOGRAFIYA, 1958, No. 6. A comment by C.J. Edmonds, the well-known authority on Kurds and author of KURDS, TURKS AND ARABS (OUP, 1958), is appended at the end of the article.

The proper names used in the article have been transliterated from the Russian and therefore may differ from similar Kurdish names occurring in the material on the Kurds living outside the USSR. Kurdish words and some personal names have been transcribed to give an approximate phonetic rendering on the lines indicated in Kurdoyev's GRAMMAR OF THE KURDISH LANGUAGE (Moscow, 1951).

. . .

The Transcaucasian Kurds were visited in 1957 (between the 15th August and the 15th October) with the object of collecting ethnographical material for an article called "The Kurds of Transcaucasia" in the book PEOPLES OF THE CAUCASUS. (1) Research was carried out first among the Kurds of Azerbaydzhan and then among those of Armenia and Georgia. In Azerbaydzhan and Armenia the Kurds are scattered over various regions, forming part of the rural population, whereas in Georgia most of them live in Tbilisi and are workers and members of the intelligentsia. In the course of my mission I collected material on the distribution of the Kurds of Transcaucasia, their history, their divisions into clans and tribes, and their culture. I paid particular attention to their present-day living conditions and their cultural development. The material on the Kurds of Azerbaydzhan has proved most interesting, as has also some of the material on the Georgian Kurds, in view of the little which is known of their culture.

Distribution

In Azerbaydzhan the Kurds inhabit four rayons: Kel'badzhar, Lachin, Kubatly and Zangelan. (2)

In the Kel'badzhar rayon the following settlements are Kurdish: Agdzhakend, Orudzhlu, Khallanly, Nizhniy, Sredniy and Verkhniy Shurudan, Soyukhbulakh and Zaylik. In the Lachin rayon the Kurds inhabit Agdzhakend (the same name as above), Nizhniye and Verkhniye Zerty, Minkend, Bozlu, Kalacha, Kyamally, Cheragly, Karakishish, Sheylanly, Katos, Agbulag. In the Kubatly rayon there are Kurds living in the settlements of Makhmutlu, Gayaly, Chardakhly, Tarovlu, Mamedli, Temurmuskyanly, Kundanly, Nizhniy and Verkhniy Mollu, Godaklar, Dilalimuskyanly, Gadzheli, Kerdzhalally, Zilanly, Shotalanly, Kyurdmakhruzlu, Selali, Mirzakverdili. In the Zangelan rayon there are Kurds in Shamogly, Iskendarbegli, Farashbegli, Vanatli, Dzhakhangirbegli, Alibegli.

The Kel'badzhar rayon is very mountainous, lying mostly at 3,000 metres above sea level. The only means of communicating between the Kurdish settlements here is on horseback, although in the last few years the rayon authorities have started to construct motor roads. The Lachin rayon is also a highland area, but it contains more Kurdish settlements and they are connected by roads with the rayon centre. In the Kubatly rayon the Kurds live both in the foothills and in the plain. The Kurdish settlements of the Zangelan rayon are situated in the plain.

In the Armenian SSR there are Kurds living in the following rayons: Aparan, Ashtarak, Artashat, Basargechar, Vedi, Kotayk, Talin and Echmiadzin.(3)

In the Aparan rayon are the Kurdish settlements of Mirak, Alagëz, Sangyar, Dzhardzharis, Korbulakh, Gondasaz, Malyy Dzhamushli, Kurdskiy Pamp, Chabangermaz, Kurubogaz. In the Basargechar rayon the Kurds live in the settlements of Kayabash, Koshabulakh, and Geysu. In the Talin rayon they live in the settlements of Akko, Tolek, Sabunchi, Sorik, Gyalto, Sichanlu, Kalashbach, Barozh, Koykhtapa, Bokhutli, Kanagadzh, Dian. The Kurdish settlements of the Armenian SSR are joined to their rayon centres by excellent roads.

In the Georgian SSR the majority of Kurds live in Tbilisi.

Historical Background

The presence of Kurds in Transcaucasia in the fifteenth and sixteenth centuries is known to us from literary sources. In 1813, after the first Russo-Persian War and in accordance with the treaty of Golistan, a considerable number of Kurdish tribes moved from Persia into Azerbaydzhan, and some into Armenia. It is the descendants of those Kurdish emigrants who are now living in the above-mentioned rayons of

Azerbaydzhan. In 1828 also some Kurdish tribes emigrated from Persia to Azerbaydzhan. This was after the Second Russo-Persian War and as a result of the treaty of Turkmanchay.

While I was in the areas listed above I was able to collect new historical information, not only about the Kurdish people as a whole, but also about individual Kurdish settlements. I relied on the interrogation of the oldest inhabitants among the Kurds as the chief way of obtaining information. Among those I interrogated were 14 aged 80 years or over. Almost every Kurdish settlement preserved traditions linking it either with the migration of the Kurds or with the founding of the settlement.

The forebears of the inhabitants of the two settlements of Zilanly and Shotalanly in the Kubatly rayon of the Azerbaydzhan SSR (4) were Persian subjects up to the time of the Russo-Persian wars. After a part of Persian territory became Russian the Kurds living in these settlements adopted Russian citizenship. Some of the Kurdish settlements in the Zangelan and Kubatly rayons were founded in the second half of the nineteenth century by Kurds who had fled from oppression by the Persian authorities. According to a widespread legend the settlements of Nizhniy, Sredniy and Verkhniy Shurudan in the Kel'badzhar rayon were founded by two brothers, Khyut and Nagy, who came from the settlement of Mirik in the Lachin rayon; subsequently some of the inhabitants of these settlements left in search of pastures and land in other parts of Azerbaydzhan: Mirbashir, Barda and Yevlakh. Kurds from the Lachin rayon migrated to separate settlements in the Kel'badzhar rayon; for example, the settlement of Agdzhakend was founded by migrants from the settlements of Agdzhakend (the same name) and Minkend. In its turn the settlement of Karakishish in the Lachin rayon was founded, long before the October Revolution, by migrants from the Daralagez uyezd of Armenia. These Kurds at first settled not far from Karakishish in the settlement of Kishlyakh but conditions unfavourable to agriculture forced them to abandon this settlement and to settle instead in Karakishish. According to legend, the founders of this settlement were Khodo and Abbas. The settlement of Minkend in the Lachin rayon is of very early origin, but exactly when and by whom it was founded it has not been possible to establish. All that is known is that long before the October Revolution the Kurdish clan of the Shakhsuvarovs came here from the Daralagez uyezd of Armenia, and that they were followed by several other Kurdish clans. Before the Shakhsuvarovs' migration to Minkend there were no buildings apart from an Armenian church dating from 1673. (5) The ancestors of the Kurds living in the settlement of Zaylik in the Kel'badzhar rayon, migrated from Persia to Armenia at the time of the Second Russo-Persian War, and later on moved to the settlement of Zar, in the Kel'badzhar rayon, but they did not remain there either. According to legend three brothers came to Kel'badzhar, two of them settling at Zar to start with but being later forced to leave owing to the lack of water and moving three or four kilometres further on to the river Zaylikchay, where they founded the settlement of Zaylik.

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TBILISI
Kura
Alazani
DAGESTAN ASSR
GEORGIAN SSR
AZERBAYDZHAN SSR
Artik
Alagez
Aparan
Yevlakh
Barda
Mir-Bashir
Vedi-Talin
Ashtarak
Echmiadzin
YEREVAN
Lake Sevan
Basargechar
Kelbadzhar
Zangibasar
Artashat
Vedi
Ararat
ARMENIAN SSR
Minkend
Shusha
Lachin
Kubatly
Araks Riv.
ARALAGEZ RANGE
NAKHICHEVAN ASSR
NAKHICHEVAN
Zangelan
Araks
Lake Van
TURKEY
IRAN
Tabriz
Lake Urmia
IRAQ
J. P.
THE DISTRIBUTION OF KURDS IN TRANSCAUCASIA
Centres of Kurdish population
25 0 25 50 75 Kilometres.

The history of the appearance of the Kurds in Armenia and Georgia is closely connected on the one hand with the history of their migration from Turkey, and also, partly, from Persia, and on the other hand with the history of their migration from Azerbaydzhan to Armenia and from Armenia to Georgia. Some Kurds fled to Armenia from Turkish and Persian oppression, and from enquiries among the population it became clear that those now living in Armenia had for the most part originally come from Aintap, Kars and Van. Some of the settlements in Armenia have from time immemorial been Kurdish, belonging in the past to that part of Turkey which became Russian. The appearance of the Kurds in Armenia dates mainly from the Crimean War (1853/6) and the Russo-Turkish War (1877/8) A considerable number of Kurds migrated from Turkey to Armenia during the period 1914-18 also. During this time and in the years which followed a number of the Kurds of Azerbaydzhan also migrated to Armenia, for the most part to the Basargechar and Zangibasar rayons (6), which are now populated mostly by Muslim Kurds. Arriving in Armenia, the Kurds did not always found their settlements on new sites. Some present-day Yazidi Kurdish villages in Armenia were founded on the ruins of old, deserted Azerbaydzhani or Armenian villages, or villages founded originally by Muslim Kurds. For instance, Kurds from Azerbaydzhan and from the Krasnosel'sk rayon of the Armenian SSR came and settled in 1924 in the previously Azerbaydzhani settlement of Kayabash in the Basargechar rayon of the Armenian SSR. The settlements of Koshabulakh and Geysu on the site of old Azerbaydzhani villages in the Basargechar rayon were founded in 1924 by Kurds from the settlement of Ker in the same rayon and from the other rayons of Armenia. Some of the Kurdish settlements of the Aparan rayon, for example Dzhardzharis, were apparently populated before the arrival of the Kurds by Armenians, as witness the remains of the walls of an old Armenian church. In the old Muslim Kurdish settlement of Akko, in the Talin rayon, Yazidi Kurds settled in about 1922. The founders of the settlement of Sorik in the same rayon, were, similarly, Muslim Kurds, but the place is at present inhabited by Yazidi Kurds who arrived in 1929 from Kulibeglu, in the Echmiadzin rayon. The inhabitants of the settlement of Dian in the Talin rayon, also came from the Echmiadzin rayon, into which they had migrated from the former Surmalin uyezd. There are not a few settlements in Armenia founded by Kurds who came directly from Turkey, in particular from Van. They are: Gyalto, Kalashbek, Sabunchi, and others in the Talin rayon.

The Kurds who migrated to Georgia came either from Turkey or from Armenia, attracted to the towns and in most cases to Tbilisi, by the wages being paid there.

Tribes and Clans

Almost nothing is known to us of the tribal and clan divisions of the Azerbaydzhani Kurds, and nobody, not even the oldest inhabitants, could give a clear answer to this question. It is worth

mentioning that, whereas any Kurd in Armenia and Georgia can name correctly the tribe his ancestors belonged to, the Azerbaydzhani Kurds, as a general rule, do not know their tribe or clan. True, the term adzham, apparently meaning the name of a tribe, is widely used among the Azerbaydzhani Kurds, but it appears to us to be a territorial rather than a tribal name. Two Kurds who had lived a long time in Azerbaydzhan supplied us with other names: the Babayaly and the Farykhkyanly. The first of these names refers to the Kel'badzhar Kurds, and the second one to the Kurds from the settlement of Zilanly, in the Kubatly rayon.

The Armenian and Georgian Kurds have preserved the memory of their tribal and clan names: Khasani, Zokor'ya, Bruka, Sipka, Karali, Zilan, Shkaka, Mkhayla Sturka (sic), Rozhka, Ortuli, Pirki, Shavliki, Korkotiya, and others.

Language

The Transcaucasian Kurds speak the Kirmanji dialect of Kurdish. This dialect has its local variations, some examples of which follow, taken from the dictionary of everyday words which we compiled:

	As used by Kurds in Azerbaydzhan	As used by Kurds in Armenia and Georgia
Girl	qachiq	qiz
How do you do?	selam eliqyum	rhozha te xir
Thank you	khnveshibe	zaf rhazime
I want to sleep	ez dekhozum raqavem	ez dykhwazym rhazim
I am tired	ez rakhat bum	ez westiyam
Tell (me)	gepqe	bizhe
Place for bedding	penmala or yuqalte	stirh
Butter-churn (or oil-press)	nekhre	syrsum
Opening in the ceiling for lighting and as a smoke outlet	rozhen	kŏleq

In the colloquial language of the Azerbaydzhani Kurds there are several Persian and Azerbaydzhani loan-words, apparently because the Azerbaydzhani Kurds came mainly from Persia and have lived in close proximity to the Azerbaydzhanis for many years. The vivid colloquial language of the Armenian and Georgian Kurds, on the other hand, contains words which are Turkish and Armenian and, to a certain extent, Georgian in origin, this being the heritage of their long habitation in Turkey and in Armenia and Georgia.

In recent years the Kurds of Transcaucasia have displayed a marked

taste for the study of Russian. As a rule nowadays the Kurdish student knows not only his mother tongue and the language of the republic he lives in but Russian as well. It cannot be denied, however, that in some Kurdish settlements the younger generation is unable to speak the mother tongue and sometimes can scarcely even understand it. This applies particularly to the Kurds of Azerbaydzhan.

A new alphabet, based on the latin alphabet, was worked out for the Soviet Kurds in 1927. Political, scientific and literary works were published in this latin alphabet, but in 1945 the Kurds of the USSR changed over to the Russian alphabet with the addition of some latin characters.

Religion

The Transcaucasian Kurds adhere to various different religions: the Kurds of Azerbaydzhan are Shii Muslims; those in Armenia number some Sunni Muslims, but Yazidis preponderate, and the Kurds in Georgia are also Yazidis. The Yazidis are Kurds belonging to a particular religious sect. Most of them live in Iraq, but there are others living in Turkey, Syria and Persia. In their religion elements of ancient Persian Zoroastrianism, of Islam, Christianity and Judaism are interwoven in a complex way. Besides believing in God they worship the "spirit of negation", Melek Ta'us, in the form of a peacock. Their chief prophet is Shaikh 'Adi, whose shrine is not far from Mosul, in Iraq.

Farming

Before the October Revolution most of the Transcaucasian Kurds were engaged in stock-raising (skotovodstvo) and lived a nomadic or semi-nomadic existence. Agriculture was not practised by them to any considerable extent, wheat and barley being the main crops cultivated. In some of the rayons of Azerbaydzhan (Kubatly, Zangelan and, to some extent, Lachin) they grew tobacco, cotton and rice. The Yazidi Kurds, in accordance with their religious traditions, grew no vegetables.

Pasture and plots of land belonged either to the Tsarist government or to Kurdish tribal chieftans and feudal lords or to local petty landowners. In the settlement of Zilanly, for example, in what is now the Kubatly rayon, the land belonged to two big landowners, Mamed Gasan beg and Ismail beg. The harvest was distributed according to the so-called quinqepartite formula which distinguished the following elements: earth and water, seeds, draught animals, instruments of production, and labour. It very often happened that a peasant without any land, water, seeds or draught animals of his own would receive from the landlord only one-fifth of the crops he had harvested.

After the establishment of Soviet power the Kurdish people were able

to avail themselves of the opportunity to build up their economy on new foundations. The process of stabilization has been going on gradually among the Kurdish nomads since about 1921. The Kurds embarked on their first kolkhoz in 1929, and by 1935 they had all been consolidated into kolkhozes. There exist at the present time both exclusively Kurdish kolkhozes and mixed kolkhozes which contain Kurds together with other peoples of the Transcaucasian republics.

The Kurdish kolkhozniks of the Kel'badzhar and Lachin rayons of Azerbaydzhan and those of the Aparan and Basargechar rayons of Armenia are mostly stock-breeders. Kurdish kolkhozniks have also made a successful job of crops; apart from wheat and barley, they cultivate rice, cotton, maize, and tobacco. They have also turned their hands to bee-keeping, which for some of the kolkhozniks is a new occupation.

Mechanization has contributed to the development of agriculture, and the Kurds now use modern machines and implements. Animal husbandry is being developed on the kolkhozes and livestock productivity is being raised while at the same time the conditions of livestock maintenance are being continuously improved. Each kolkhoz has its veterinary sections and dispensaries under the direction of Kurds.

Carpet-making and other manufactures

Carpet-making used, and to a certain extent still does, play an important part in the economic life of the Kurds in Armenia and, particularly, in the mountainous regions of Azerbaydzhan. As is well-known carpet-making is one of the Kurds' most ancient crafts. Kurdish carpets and carpet-ware are made both with and without a pile, the latter being called palas. They are manufactured principally from various kinds of wool dyed in bright colours, and are more often oblong in shape, rather than square. Their dimensions are most varied. Various names are given to the carpets according to the method of their manufacture, the colouring, measurements, purpose and pattern. Thus there is the emani of Armenia and Georgia, the jarjym, jarjim, and zili (or berh) of Armenia, Azerbaydzhan and Georgia, and the gyaba of Azerbaydzhan.

There is a very varied range of woollen goods with patterns similar to those on carpets. Amongst such goods are women's woollen belts (Armenia and Georgia), saddle-bags (Armenia, Azerbaydzhan and Georgia), bags for spoons (Azerbaydzhan and the Basargechar rayon of Armenia), bags for salt (Azerbaydzhan), large sacks for storing bedding (Azerbaydzhan), and women's and men's stockings (Armenia and Azerbaydzhan). The manufacture of felting is very widespread; there is the Armenian khoresani and, particularly, the gölav, and the Azerbaydzhani doshanaq.

Our observations have established that the patterns of Kurdish carpets have preserved many ancient thematic motifs which are revealed in the elements of the pattern. These elements are put together in a definite order on different

carpets, and in many cases it is possible to determine that some of the elements in a pattern have led to the exclusion of other elements.

In the patterns of Kurdish carpets, apart from purely geometrical elements, motifs appear which reflect the Kurds' religious outlook, their occupations, such as stock-breeding, agriculture and crafts, and their natural surroundings. Thus, for instance, the sun is depicted mainly on the carpets made by Yazidi Kurds and used, in the past, to reflect the religious tenets of fire-worshippers. In some cases sun symbols also appear on the carpets made by Muslim Kurds, testifying not only to a common material culture among the Kurds but also, perhaps, to an ancient common religious heritage. Symbolical bird-figures also appear frequently; sometimes there is a more or less realistic picture, while in other cases the bird is geometrically stylized. The portrayal of a bird is more particularly a characteristic of the Yazidis with their religious concepts of the peacock, Melek Ta'us. Horns and antlers appear on many Kurdish carpets, this being apparently connected with the Kurds' principal occupation of stock-raising. It should be noted that some of the motifs mentioned above are to be found also in the patterns of carpets made by Azerbaydzhanis and Armenians.

New themes for the patterns of Kurdish carpets are now replacing the old themes. In this drastic renewal the old elements in the pattern are being combined with the new thematic motifs which are being developed, such as the apotheosis of the Kurds' successful labour exploits, heroes of labour and the friendship of the peoples of Transcaucasia.

A considerable number of the Kurds of Transcaucasia do factory work in the towns of Armenia, Azerbaydzhan and Georgia. At all places of work they manage to get on successfully with the other peoples of these republics while working with them on an equal footing.

During the years of Soviet power a large detachment of the Kurdish intelligentsia has been formed among the Transcaucasian Kurds, from whose numbers have come scientists, agriculturists, engineers, doctors and teachers, among them several women.

Living conditions

The traditional elements of the Transcaucasian Kurds' material culture are most fully preserved in their dwellings, women's clothes, and domestic utensils. The old type of Kurdish dwelling is a mud hut or semi-mud hut with stone walls, a wooden domed roof, an opening in the dome for lighting and as a smoke outlet, and a wooden panel door. (In the settlement of Nizhniye Zerty, in the Lachin rayon of Azerbaydzhan, are to be found some so-called cave-dwellings which have been dug out of the rock or lie underground.) The covering which serves as a ceiling rests on wooden poles inside the living-room, the number of poles varying

according to the interior dimensions. A hearth - the tendur - is dug out of the earthen floor. In Kurdish houses in the Kel'badzhar, Lachin and Kubatly rayons of Azerbaydzhan there are, apart from the tendur, hearths built into the wall or iron stoves with a flue leading out of the opening in the roof.

/Mme.Aristova then goes on to describe the division of these dwellings into rooms, paying particular attention to the guest-room for men, the ode (Armenia), and beds. She also has a paragraph on tents./

Recent years have seen changes in the appearance of the Kurdish settlements of Transcaucasia. The Kurds are moving into bright and spacious new dwellings. The new houses being built are not all one-storey buildings of clay or stone; there are also two-storey houses in the settlement of Nizhniy Mollu in the Kubatly rayon, at Minkend, Bozlu and Kalacha in the Lachin rayon, these being in Azerbaydzhan, and at Alagëz in the Aparan rayon of Armenia, and elsewhere. In the new kind of house windows have been made in the walls, a flue installed for the iron stove, a floor laid down, and a terrace and balcony constructed. The furniture is such as is found in a town: wireless sets, bookshelves, and suchlike, and all houses have been wired for electricity and wireless. The old Kurdish mud hut is in most cases used only as an outhouse.

Clothes

The Kurdish women of Armenia and Georgia have on the whole preserved their national costume, whereas in Azerbaydzhan women's clothes have come to differ less and less from those of the Azerbaydzhanis. Kurdish women's clothes consist of the following articles: hevalqyras (shalvar or baggy trousers); qyras (shirt); navdire, thuman (skirt); shalyq, doshtuq (apron); kötvi (jacket); ileq (waistcoat); pysht (a large woollen shawl); benpysht (woollen sash) or kember (silver belt); kofi, fino (headdress, in place of which a silken kerchief is very often worn); gore (woollen stockings) and ordinary town shoes.

/Mme. Aristova then describes in some detail each of these articles of clothing, saying how, when and where they are worn./

Kurdish women formerly wore numerous complicated ornaments about the head, ears, neck, breast, arms, and waist. These are now worn only on festive occasions, and then by few women. The everyday feminine adornments most widely used now are mass-produced beads, rings and earrings.

Domestic Utensils

Factory-produced crockery and kitchen utensils are widely used. The national domestic utensils, as used by rural Kurds, are of various kinds, and include copper, earthenware, wooden, cast-iron, and stone articles. There are various kinds of copper utensil, such as the sityl, a cooking-pot

with one or two handles and narrowing at the top, and the herosh, the same shape but smaller. The Azerbaydzhan Kurds use a berosh without a handle. /Also described by Mme. Aristova are the appearance and uses of many other native domestic utensils, for all of which she gives the Kurdish names with their variants./

Songs and Dances

The Kurds have a very rich and varied people's art. Kurdish songs can be divided according to their subject-matter into heroic, lyric, nuptial, and ritual songs, songs of everyday life and work songs. Among the principal songs are the meyremi and the shalyq shinoqi (nuptial); the ehmedi sudi, dewrishi evdi and hami musi (heroic); the evdali zeynyqi and khezal (lyric); and the klamoqi qech' yqa (sic) (chastushki - brief catches). The Kurds of Armenia and Georgia are particularly noted for their steadfastness in preserving traditional Kurdish songs. A considerable number of choral songs with new subject matter have been composed recently, for example "Song of the Komsomol", "May Song", and others in Georgia.

Kurdish dances have always been predominately round dances or figure dances, but individual dances have begun to appear in recent years. Two kinds of round dance may be distinguished - the graceful (plavnyye) and the fast dance. Among the better known ones are the hoynare; lachi bene; edli; seqme; zölfane; Jan Göli; niri; yale (7) performed by men and women together. Round dances are led by a man who forms them into a circle and as it were conducts them with a kerchief held in his right hand. Thanks to the active work of komsomol and party organizations, many settlements now have amateur groups formed from among the more gifted performers of Kurdish songs and dances (as, for example, in the settlement of Agdzhakend, in the Kel'badzhar rayon of Azerbaydzhan). In 1956, on the initiative of the Kurdish intelligentsia of Tbilisi, a Kurdish song and dance ensemble formed from among students, factory-workers and office-workers was set up by the town's committee of the komsomol. For the first time in the history of the Kurdish people a Kurdish woman appeared on the stage, and at the Georgian republican festival of 1956 the ensemble was awarded a second-class diploma. Another ensemble of Kurdish song and dance was formed in Tbilisi, also in 1956, at the mechanical transport depot of the SOYUZTORGTRANS on the initiative of Kurdish workers.

Literature

A national Transcaucasian Kurdish tradition of belles-lettres began to be formed after the establishment of Soviet Power, when the cultural level of the people was raised. An alphabet and grammar of the Kurdish language were drawn up. Transcaucasian Kurds number at the

present moment several writers and poets whose main source, from which they draw both their themes and their forms, is the centuries-old traditional oral poetry of the Kurdish people. Every Kurd is familiar with the legendary romances (romanticheskiye skazaniya)of Mam and Zine, Siamant and Khadzhezare, Zambilfroshe, and others. The Soviet Kurdish intelligentsia, on the other hand, is in touch with the cultural achievements of other fraternal peoples, such as the Armenians, Azerbaydzhanis, Georgians and Russians, and is assimilating these achievements. By means of translations, Kurdish writers are familiarizing the Kurds with the literatures of other peoples. Museib Akhundov has, for example, translated into Kurdish UZNIK (The Prisoner) and SKAZKA O RYBAKE I RYBKE (The Tale of the Fisherman and the Little Fish) from the Russian of A.S. Pushkin, and LISA YEDET V MEKKU (The Fox goes to Mecca) from the Azerbaydzhani, and other similar works.

Under Soviet rule, the Transcaucasian Kurds have been given a polygraphic basis (poligraficheskaya baza) for the publication of books and newspapers. Specimens from the Kurdish heritage of oral poetry were published in the symposium KURDSKIY FOL'KLOR (Yerevan,1936). The collected verse of M.Akhundov was published at Baku in 1937 in the Kurdish language. A symposium of verse called SOVETSKIYE KURDSKIYE POETY appeared in 1956 at Yerevan in the Russian language. A. Shamilov's book KURDSKIY PASTUKH (The Kurdish Shepherd) was reprinted in 1957 at Tbilisi in the Georgian language. At 1958, in the same place, a symposium of the works of the Kurdish writers of Georgia appeared in Russian. At Lachin, in Azerbaydzhan, the rayon newspaper SOVETSKIY KURDISTAN is published.

The Kurds of Soviet Armenia in particular have made great progress in the development of culture. The Kurdish-language newspaper RYA TEZE (The New is published here, as are also textbooks and other books in large quantities. Kurdish language broadcasts are transmitted, and in the rayons where the population is predominantly Kurdish the Kurdish language is taught in schools. In the friendly family of the Transcaucasian peoples the Soviet Kurds are successfully developing the best patterns for their national culture.

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Comment by Mr. C.J. Edmonds

As far as I know, there is no other reasonably full account of the Kurds of the Caucasus available anywhere. Even Nikitin, formerly of the Imperial Russian Consular Service, in his comprehensive book LES KURDES, Paris 1956, gives them less than half a page and tells us little more than that they number less than 100,000 and that at Yerevan there is a certain amount of Kurdish cultural activity in the shape of a teachers' training college, a theatre, a newspaper and a certain outturn of belles-lettres. The bulk of the Transcaucasian Kurds presumably became Russian subjects as a result of the annexation of Persian territory in 1813 and 1828 but, as Madame Aristova says,

there were some subsequent arrivals of migrants and refugees from both Persia and Turkey.

The statements about origins and tribal affiliations are not easy to follow: and although I recognize one or two of the settlement names as the same as names of tribes recorded in Turkey, it is difficult to draw any precise conclusions.

It is interesting to learn that the Kurds in Georgia (Tbilisi chiefly) and a majority of those in Armenia are Yazidis. Up to 1914 one of the seven "peacocks" which used to be sent out in charge of Qawwals to collect duties and alms for the central shrine of Shaykh Adi near Mosul was assigned to the Caucasus. I remember being told that the Caucasian part was cut off by the outbreak of war in 1914 and that they did not return and had not been heard of.

The sections on farming, crafts and society generally indicate that, at any rate until quite recently, life has remained much the same as in other rural parts of Kurdistan, and call for no comment.

Notes

The following notes are the author's except where otherwise stated.

(1) In 1951 the author visited the Kurds of Armenia at the behest of the Institut Etnografii AN/SSSR.

(2) I visited a number of settlements in the first three rayons.

(3) In 1957 work was carried out in isolated (otdel'nyye) settlements in the mountain rayons of Aparan, Basargechar and Talin.

(4) Up to 1950 the settlement of Zilanly was in the Zangelan rayon of the Azerbaydzhan SSR.

(5) The inhabitants of the settlement of Minkend hold that this church was made by altering an old mosque.

(6) The Kurds (then) living in the Zangibasar rayon now inhabit the Artashat and Shaumyan rayons.

(7) Yale. This word is printed in the text with one letter peculiar to the Kurdish alphabet of Transcaucasia and not found in Russian and with one letter found in Russian but not in the Kurdish alphabet. (Translator's note).

THE KURDS IN PERSIA

The present article consists of selections from Soviet material on the Kurds which has appeared during the past two years. Apart from some general estimates of the Kurdish population in the whole area known as Kurdistan, all the material is concerned with the Mukri and other Kurds living in Persia.

The Editors of CENTRAL ASIAN REVIEW are grateful to Mr. C.J. Edmonds for his advice in the selection of the material. Mr. Edmonds's comments are appended at the end of the article.

Attention has been concentrated mainly on those passages which contain material not apparently easily available elsewhere. Such passages have been translated in full. This has meant in practice that passages dealing with ancient history, geographical descriptions, folklore, archaeology, language, economy, occupations, food and clothing have been largely ignored whereas more attention has been paid to specific information about Kurdish tribes, recent political history, and modern Kurdish writing.

The works from which selections have been made are the following:

1. Vil'chevskiy, O.L. "Mukrinskiye Kurdy" (The Mukri Kurds). An ethnographical sketch in TRUDY IN-TA ETNOGRAFII IM. MIKLUKHO-MAKLAYA, No. 39, 1958, pp. 180-222 (20,000 words). This annotated and illustrated article has sections on the geography of Mukri Kurdistan and the history of the Mukri Kurds, on Population, Economy and Social Relations, Material Culture, Towns and Urban Life, Clan and Family Life, Religion and Funeral Rites, and Language, Literature and Folklore. "The Author", Vil'chevskiy writes, "has based his article on personal observations made during his visits to Mukri Kurdistan in the period 1942-6, and has supplemented these with information obtained during the same period from Mukri Kurds, including the late leaders of the Kurdish democratic movement, Kazi-Mohammad and his brother, Sadre-Kazi. At the same time," Vil'chevskiy continues, "the author attempted to read the not very extensive literature on this question in Russian, Kurdish, and the European languages. The incompleteness and fragmentary nature of the separate divisions of this sketch can be explained by the insufficiency of available facts which in any case are not always reliable, are frequently outdated or refer only to one particular tribe. In a number of instances the author was obliged to refrain from a deeper analysis and to limit himself to stating facts which were at times contradictory."

2. Aristova, T.F. "Ocherk kul'tury i byta kurdskikh krest'yan Irana" (A Sketch of the Culture and Way of Life of the Kurdish Peasants in Persia). TRUDY IN-TA ETNOGRAFII IM. MIKLUKHO-MAKLAYA, No. 39, 1958, pp. 223-58 (16,000 words). This is an illustrated and annotated article with sections on the distribution, tribal divisions and language of the Kurds in Persia, and the physical characteristics of Persian Kurdistan on Chief Occupations, Social Relations, Material Culture, Family Life, and Spiritual Culture. The author does not appear to have visited the area herself, but bases her article on the observations and writings of others. She was responsible for the five brief articles on the Kurds in the second (1953) edition of the Great Soviet Encyclopaedia.

3. Kurdoyev, K.K. "Kurdy" (The Kurds). NARODY PEREDNEY AZII, in the series NARODY MIRA, Izd-vo AN/SSSR, Moscow, 1957, pp. 242-60 (6,000 words). This is an illustrated article with comparatively few footnotes and has sections on the Kurds' geographical distribution, tribal division, history and present situation, on their Chief Occupations, Social and Family Relations, Material Culture, Language and Spiritual Culture, and the National Liberation and Democratic Movement. K.K. Kurdoyev is the author of a grammar of the Kurdish language published in Moscow in 1957, and his present article contains a contribution (exactly where is not specified) by T.F. Aristova.

4. SOVREMENNYY IRAN : SPRAVOCHNIK (A Handbook of Modern Persia). Izd-vo AN/SSSR, Institut Vostokovedeniya, Moscow, 1957, 718 pp. This book gives on pp. 631-2 a detailed list of Kurdish tribes, their divisions and subdivisions.

The names of tribes and individuals have been transliterated direct from the Russian except where the cyrillic kh and dzh are obviously used for h and j. Persian place names have been transliterated according to the established PCGN system.

. . .

I. Kurdish Tribes - II. Recent Political History - III. Modern Writing - IV. Towns.

I. KURDISH TRIBES

K.K. Kurdoyev.

In the first paragraphs of his chapter on the Kurds in NARODY PEREDNEY AZII he gives the following account of their geographical distribution, translated here in full.

"The Kurds, whose name for themselves is kurmanj (Kurd), are numerically the second among the national minorities of Persia and form the largest national minority in Turkey and Iraq. There are 5,300,000 of them living in the countries of south-west Asia (1), this figure including 1,800,000 in Persia, 2,300,000 in Turkey, 900,000 in Iraq, and 300,000 in Syria. Most Kurds live in compact groups in Kurdistan - "Land of the Kurds", where they make up 75 per cent of the entire population in this vast mountainous country.

"The national boundaries between Turkey, Persia and Iraq, apart from the southern section of the Persian-Iraqi frontier, cut across the territory of Kurdistan, dividing it into three parts, and converging at its centre. The northern part of the Iraqi-Syrian frontier and the eastern part of the Turkish-Syrian frontier also cut across Kurdish-populated territory.(2)

"In Turkey the Kurds live in a compact group in the south-east of the country (Turkish Kurdistan). In this solid Kurdish mass there are groups of mixed population along a line Elazig-Diyarbekir-Urfa and on the western, eastern and northern shores of Lake Van. In the southern part of Turkish Kurdistan Arabs live together with Kurds in the vilayets of Urfa, Mardin and Siirt, while to the west of the main area settled by them the Kurds form a mixed population with Turks in the vilayets of Erzincan, Erzurum and Sivas, among others.

"In Persia the Kurds live in the west of the country, in Persian Kurdistan, which lies in the fifth and a part of the fourth ostan. There are in addition isolated Kurdish settlements in Gilan and in the Qazvin district, while in the east of Persia, in northern Khorasan in the districts of Quchan and Darreh Gaz live about 200,000 Kurds of the Shadullu and Zafaranlu tribes. These are the descendants of Kurdish tribes sent by the Safavi shahs as a covering force against the raids of Central Asian nomads near Persia's eastern border. Under Reza Shah's dictatorship the Persian government tried repeatedly to settle Kurdish tribes separately in the south of the country, but the majority of those sent returned whence they came.

"In Iraq the Kurds inhabit the northern mountainous regions, the regions of Mosul, Kirkuk, Sulaimaniya, Ruwandiz, Koi Sanjaq, Amadiya and Jebel Sinjar. In Syria they inhabit the extreme north-eastern corner of the country, adjacent to the Kurdish regions of Iraq. There are also isolated Kurdish settlements scattered along the Syrian-Turkish border, as also in the Qara Dagh mountains and in Damascus the Kurds live in their own quarter of Salikhiye.

"It is often repeated in literature on the Kurds that there are large Kurdish tribes living in Baluchistan, Afghanistan and even in Pakistan.(3) It is very probable that some of this information will be confirmed in the future; it is well known that the Persian shahs on more than one occasion

included military detachments from Kurdish tribes in their armies and established Kurdish military settlements along the Persian borders.

"The Kurds are, after the Afghans, the second most numerous of the peoples of south-west Asia to have preserved their tribal society in the face of feudalism and latter-day capitalism." Kurdoyev goes on from here to mention what he considers the chief drawback of the Kurds' loyalty to their tribal leaders; it prevents, he asserts, the Kurdish masses from seeing the "class contradictions" in their society and from "seeing in their leaders, long since transformed into feudal lords, their class enemies."

Kurdoyev lists the following tribes and tribal unions: in the south-western part of Kurdistan - the Milan, Zilyan, Rozhki, Sipki, Jalali, Zaza, Kiki, Slivan; in central Kurdistan - the Shekkak, Harki, Zerza, Artushi, Bahdinan, Bajilan; in south-eastern Kurdistan - the Mukri, Jaf, Avromani, Barzan, Barzinjan, Bilbas, Kelkhor, Sanjabi, Zengene. (4)

Mme. Aristova.

In the introductory paragraphs to her article, Mme.Aristova gives the following account of the national minorities in Persian Kurdistan, and of the distribution of Kurds there and their tribal divisions. A full translation is given.

"The Kurds form the basis of the rural population of Persian Kurdistan. Apart from Kurds, there are Persians, Azarbayjanis, Assyrians, Armenians and Jews. (5) The Kurds also predominate in Mahabad (Saujbolagh) (15,971), Ushnu (2,212), Sardasht (2,000), Naqadeh (1,160), Saqqez (12,000), Baneh (5,000), Kermanshah (10,000), Sanandaj (34,740). (6) In other towns of the region, including Maku, Reza'iyeh and Shahpur, a non-Kurdish population predominates.

"One of the characteristics peculiar to the Kurdish people is their preservation up to the present day of family-tribal divisions. The Kurds are separated into a considerable number of large and small tribes, each with its own definite territory. (7) Some tribes are joined together in confederations.

"In the northern part of Persian Kurdistan (the mountainous regions around Maku, the region of the Seygmenov mountains, of the Kotur gorge, of Salmas, Tergever, Mergever and Lake Reza'iyeh) the biggest tribes are the Jalali, Milan, Hayderanlu, Harki, Hasnanlu, Shekkak and others. In the central part (in the regions of Ushnu, Mahabad, Bokan, Sardasht, Saqqez, Baneh, and Sanandaj) live the Zerza

tribes, a union of Mukri tribes (Bekzade, Debokri, Mamash, Mangur, Piran, and Geuryk), and the Susani, Kyalbakhi, and Ardelan, among others. The southern part of Persian Kurdistan (the regions of Kermanshah, Kerend, Zohab, Revansor, Merivan, and Qasr-e Shirin) is occupied by the Kurdish Tribes of Balavend, Valatbegi, Guran, Jaf, Javanrud, Doraj, Zangishei, Kalkhani, Kerendi, Kokavend, Kelkhor, Kolyan, Kyanduley, Lyak, Merivan, Avroman, Pavei, Payravend, Sanjabi, and others. Some of these tribes, for instance the Jalali, Milan, Harki, Shekkak, Piran, Jaf, and Sanjabi, live also in the territory of Turkish and Iraqi Kurdistan. Apart from this there are isolated Kurdish settlements scattered beyond the bounds of Persian Kurdistan in the eastern, southern and northern parts of Persia, near the towns of Quchan and Bojnurd in Khorasan, in the regions of Shiraz and Qazvin, in Gilan, Fars and Persian Baluchistan. (8) In Gilan, for example, there are known to be Kurds of the Bishveni tribe and in Khorasan - Kurds of the Zafaranlu, Shadilu and Pazeki tribes. The distribution of other Kurdish tribes beyond the bounds of Persian Kurdistan has not been recorded. The Kurds living in Khorasan and Persian Baluchistan were sent there by Persian rulers after the suppression of uprisings. The government also made use of the Kurds to defend the borders of Persia from the raids of nomadic tribes."

SOVREMENNYY IRAN: SPRAVOCHNIK

The list of Kurdish tribes given in this handbook is reproduced below in full:

Mukri: This tribe is divided into clans: Goureke-intaraf, Bekzade, Debokri.

Kurds of Sardasht: Gourek, Beraji, Milkari, Darmei, Alan.

Bilbas: This tribe is divided into clans: Mamash, Piran, Mangur.

Karapapakh: This tribe is divided into clans: Terkavun, Saral, Araply, Janahmadi, Chakharly, Ulachly.

Shekkaki: This tribe is divided into clans: Avdoi, Nisan, Mandolek, Fanak, Sheran, Badinan, Khaluf, Kardar, Khenare, Pachik, Mamedi, Kyrgi, Delan, Butan, Gourek, Gavok.

Dumbuli; Zarza; Harki; Bekzade; Kukhesti;

Kelkhury: This tribe is divided into clans: Gilyani, Ali-Rizabani, Shiyrike, Khalabani, Khalidi, Kuchek, Payrike, Abdolmamei, Ritaban, Siya-Siya, Khamman, Ravand, Kaliona, Seidreza, Kerkheu, Menishi, Kalkush, Shiyani, Ziveri, Cherzeveri, Kalaji, Beyagui, Lanavan, Kuchimi, Kharunabadi.

Sanjabi: This tribe is divided into clans: Khaknazarkhani, Chalabi, Sufi, Dalyan, Alaykhani, Darkhor, Seymenavand, Surkhavand, Jalivand, Dasteja,

Abbasvand.

Guran: This tribe is divided into clans: Kadirmirveysi, Kalkhani, Tayshi, Tufangchi, Nereji, Bibiyani, Gyakhvare, Simani, Nairiki.

Ahmadvand; Kerendi.

Zengene: This tribe is divided into clans: Osmanvand, Zengeneyye-kuchek, Zengeneyye-shahidasht.

Jalilvand;	Kindule;	Bajelan;	Sharafbaini;	Khodabandelu;	Mundami;
Taylaku;	Gulbagi;	Mamui;	Gushki;	Gurgai;	Lek;
Babajai-Kubadi;		Balavand;	Dum;	Verdui;	Zafranlu;
Shadlu;	Kavanlu;	Amarlu;	Mollanavi;	Pazuki;	Kakavand;

O.L. Vil'chevskiy

"The area settled by the Mukri Kurds - the so-called Mukri Kurdistan (Kurdistan-e-Mukuriyan) belongs", says Vil'chevskiy introducing his article, "to the less well studied Kurdish regions of Persia. According to the modern administrative divisions of Persia, it corresponds roughly with the Mahabad shahrestan of the fourth ostan and lies along the Persian-Iraqi border near its junction with the Turkish frontier. To the south and west it borders directly on the main Kurdish regions of Iraq and Persia, while its north-western boundary is with Turkish Kurdistan. Only its north-eastern and eastern borders are with non-Kurdish regions where the population is mainly Turkic speaking."

The second section of Vil'chevskiy's article, dealing with the population of Mukri Kurdistan, follows in a full translation.

"Only an approximate figure can be given for the population of Mukri Kurdistan, owing to the absence of reliable statistical data. Persian sources (9) as a rule indicate either the number of families, houses, etc., in the case of nomadic and semi-nomadic people (ilat), or the number of people, as in the case of settled population, the latter always being counted in with the ruling nationality, the Persians. It must also be taken into account that a considerable number of the nomads come, in the course of their wanderings, from neighbouring provinces, and even from Iraq, and that there are some, on the other hand, who in the summer wander back over the border. This means that the number of nomads will vary with the season and according to other factors facilitating or impeding their migrations. The information given below refers mainly to the years 1942-5 and is based on written sources and on information gleaned from the local population by the author.

"The overall population is between 300,000 and 400,000 which, spread over an area of 15,000 square kilometres, gives an average density of between 20 and 25 persons per square kilometre. The urban population amounts to something between 50,000 and 60,000, or approximately 15 per cent. The settled element of the rural population accounts for between 150,000 and 200,000, while the nomadic element accounts for between 100,000 and 140,000.

"The Kurdish population in the area consists of a number of tribes, the majority of which are joined in confederations of tribes. The following ashiret (see p. 184) tribes belong to the Mukri confederation of tribes:

1. Beksade, or Mukri proper (8-10,000). The Bekzade (their name means "high-born") were originally the warriors of the Mukri tribe, but, on becoming the chief tribe of the whole confederation, they turned themselves into an ashiret organization of landowners and are now to be found living a settled life in every part of Mukri Kurdistan, having split up into five branches. The chief of these branches is the Mukri Sardar dynasty. A century and a half ago the Bekzade had become so weak that the Debokri tribe came to the support of the Sardars and assumed the primacy.

2. Debokri (30-35,000). The Debokri are a young tribe, formed about 250 years ago from among the Diyarbekir Kurds by Braim Aga, one of the warriors of the Bekzade tribe. The Debokri were originally a military detachment of the Mukri Sardars, but it was not long before one of the descendants of Braim Aga, Bapir Aga, came into possession of the Shahriveran district (10), settled his tribe there and became in fact the leader of the Mukri confederation. About the time of the Second World War the Debokri declined in power and influence, and a struggle started between the leaders of the Mangur and Mamash tribes for the dominant position in the Mukri confederation of tribes. The Debokri live a settled life in the districts of Solduz, Shahriveran, Akhtechi, Bekhi and El-Teymur. The Debokri are divided into five ashiret clans: the Abbas Aga, Khamed Aga, Sleman Aga, Maruf Aga and Sheykh Aga, which take their names from the descendants of the founder of the tribe, Braim Aga.

The Bekzade and the Debokri are the indigenous tribes of the Mukri confederation, and they were joined by the Bilbas (11) tribes, who are related to them. (Another part of this old confederation of tribes live in Iraq, where the Bilbas are numbered among the big and influential tribes.) The Persian Bilbas used to pay the Mukri leaders 1,000 tumans annually, but they are now no longer in a state of dependence and are themselves attempting to become the leaders of the Mukri confederation.

The Bilbas tribes represented among the Mukri are as follows:

3. Mamash (15-20,000). This tribe is divided into an ashiret clan, the Khamzeagai, and the rayat (serf) clans of Marbokr, Fake-Tamane, Marbara-Kyra, Joukhor, Belavend, Kerov-Dela, Kakhaji, Jemala, and Gasuri. Mamash clans are to a considerable extent not Bilbas by origin; they claim as their eponym the semi-legendary Golden-legged or Golden-lipped khan (Khane-Leng-zerrin, or Khane-Lab-zerrin). The Joukhor and Belavend clans are Lurs by origin. The Mamash live a settled life in the districts of Lahijan, Solduz and Ushnu.

4. Mangur (25-30,000). This tribe is divided into an ashiret clan, the Ka-Dervishi, and the rayat clans of Braima-Synne, Marzing, Marnakena, Shah-Sherifi, Bab-Rasuva, Akhle-Semnane, Gurgedei, Kelkhor, Barik, and Kaka-Suva. Some of these clans are not Bilbas. It is known that they are of Armenian origin and that they are connected in particular with the Armenian clan of Mamikoyan. (12) The Mangur live in the districts of Mangur and El-Taymur and are nomads.

5. Piran (15-20,000). This tribe is divided into an ashiret clan, the Vusu-Suare, and the rayat clans of Berchem, Mukhane, Ahmade-Alke, Vermeziyar, Seman-Karani, Vestapire, and Morik. The Morik clan is divided into four branches: the Fake-Khaliye, Vusu-Khulone, Olyamle, and Sebreya-Te. The Piran tribe lays claim to the dominant position among all the Bilbas, not only the Persian ones belonging to the Mukri confederation but the Iraqi ones as well. (13) The Iraqi Bilbas are made up of the Synn, Ramyk and Ojakh (or Ojakh-ka-khydri) tribes, and it is the last-named which has the primacy among the Bilbas. In summer some of the Iraqi Bilbas roam over the Vezne plateau in Mukri Kurdistan with their herds.

6. Geuryk (10-15,000). This tribe is divided into an ashiret clan, the Kershiri, and the rayat clans of Zend, Basaudela, Baomeri (or Bomeri), Marzing, Fake-Isi, and Kelvan. The Geuryk are from Hamadan, although, in accordance with the tradition prevailing among them, they reckon themselves as Bilbas. To judge from the names of the clans (for example, Zend, which in the past was one of the most powerful Kurdish tribes, giving rise to the Zend dynasty which ruled in Persia), the Geuryk assimilated a considerable number of old Kurdish tribes. The Geuryk live in the south-eastern part of Mukri Kurdistan, and are for the most part nomads.

"Living alongside the ashiret tribes which belong to the Mukri confederation and are enumerated above, and on the territory belonging to the Mukri confederation, are rayat Kurds who have reached a stage of partial detribalization. (14) Some of these tribes used also to be ashiret. The most powerful among them are the Hasan-Khali, Khurmeziyar (or Vurmeziyar), Omerbil (or Ba-omer), Tileku, Bashuki, Sit, Siya-lekei, and Borik.

"In the southern part of Mukri Kurdistan, between Vezne, Sardasht and

the Kandil range lives the settled tribe of Suseni (30-35,000). This tribe is divided into two ashiret clans, the Beriaji and the Melkari, and three clans subordinate to them, the Darme, Khazalan and Alan. (15)

"In northern Mukri Kurdistan lives one of the old Kurdish tribes - the Zerza (12-25,000). They are settled in the region of Ushnu. According to tradition three brothers brought the Zerza from Diyarbekir to their present habitat. These brothers, Shaaban, Omar and Ahmad, are the forefathers of the three clans of the Zerza tribe. One of these clans settled in Persia (in the Ushnu region), and the two others in Turkey (Semdinan and Gevar). The Zerza of Ushnu were a long time under Mukri rule, lost their own dialect and speak one which is close to the Mukri dialect. As Mukri power weakened, the Zerza became subject to the Kurdish tribe of Shekkak which dominated the mountainous regions to the west and north-west of Lake Reza'iyeh. Only after the First World War did the Zerza succeed in regaining their independence.

"The Harki (15-20,000) are a tribe of Kurdish nomads. In summer time they appear on the hill pastures of the Kurdistan range, near the Iraqi border and to the west of the Zerza. In winter they return to the neighbouring regions of Iraq. In the course of their wanderings they pass over Turkish territory as well, and there are Zerza living in the Gevar region who are subject to the Harki. Most of the Harki appearing on Persian territory are of the Mandan clan. As in the case of a large part of the neighbouring Mukri, the Harki belonged at one time to the Bilbas confederation of tribes, this being to a certain extent borne out by characteristics of their language.

"Apart from the Kurds, who account for approximately 75 per cent of the population of Mukri Kurdistan, there are also Turkish nomadic tribes, Armenians, Assyrians, Jews, Karapapakhs, Persians and Azarbayjanis.

"The Armenians (15-20,000) inhabit some villages to the south of Mahabad and make up a considerable percentage of the urban population as merchants, craftsmen, workers and members of the intelligentsia.

"The Assyrians (10-12,000) live chiefly in the Ushnu region, the remnants there of the ancient population of the area. The Assyrians, like the Armenians, constitute the rural and, to a certain extent, the urban population.

"The Jews (10-13,000) live in villages in the regions of Baneh and Bokan, where they also constitute a considerable part of the urban population. As distinct from Persian Jews, who speak a dialect of the Persian language, the Jews of Mukri Kurdistan speak Kurdish.

"The Turkish nomadic tribes, which include the Afshar, Mukaddam,

Chardovlu, Kheyran and Balak (20-25,000) are to be found in the mountainous part of Mukri Kurdistan, chiefly in the region of Shahindezh (Sain Qal'eh), Solduz, on the Vezne plateau and on the upper reaches of the Laven. At present they are subject to Kurdish tribes, and have to a considerable extent assimilated their culture and way of life. The main differences are in the language and in religious allegiance, the Turkish nomads being Shi'i Muslims. Some of these tribes spend the summer in the western part of this area and then return to Iraq for the winter.

"The Karapapakhs (10-15,000) live to the east of Ushnu, in the Solduz region, which was conquered by the Mukri Kurds in the fifteenth century. The Karapapakhs came here at the time of the Russo-Persian war of 1828 from Transcaucasia (the Borchalo rayon, now the Marneuli rayon, of Georgia). The then Viceregent of Azarbayjan, Abbas-Mirza, gave them the Solduz area as a feudal domain or tiyul, and laid on them the obligation to keep 400 horsemen in fighting trim. The Karapapakhs, on their arrival 800 families strong in Solduz, found there more than 4,000 families of the Kurdish Mamash tribe and Turkish nomads who had previously emigrated from Transcaucasia (the Kazakh rayon of Azerbaydzhan). They mixed with the latter and assimilated them.

"The Karapapakhs consist of one ashiret tribe divided into the following clans: the Terkyavyun, Saraya, Araply, Janahmadli, Chakharly and Ulachly. The Terkyavyun clan is the khan clan to which belongs the family of the Karapapakh khans, the descendents of Mehdi-khan Borchalo who brought the Karapapakhs to Solduz. (16) The Karapapakhs differ very little from the Kurds as regards their social-economic structure, way of life and culture. The chief differences between them are those of language and religion, the Karapapakhs being Shi'i Muslims.

"The Persians and Azarbayjanis (10-15,000) live mainly in the towns, where they are engaged in trades and crafts and also account for a large proportion of civil servants."

Vil'chevskiy, in the third section of his article which is entitled "Economic and Social Relations", writes of the tribal and family structure of the Kurds. Some of the terms he deals with are nasl and ber (clan) which is divided into tire (branches) and united with other clans in the il (tribe), itself united with other tribes to form an ilat (confederation or alliance). The latter half of this section follows in a full translation; minor typographic alterations have been made at the end in the interests of clarity:

"Depending on whether a tribe exercises military power or is subject to other tribes, the entire Kurdish population is divided into two groups which to a certain extent are antithetic: the ashiret and the non-ashiret or rayat Kurds.

"The Arab term ashiret is used by the Kurds in the narrow sense of a tribal chief's bodyguard, which was originally recruited from among the members of his clan. In the course of time an independent ashiret clan was formed from the families and relations of the members of the bodyguard, and in this way the ashiret became a permanent union of a number of Kurdish families round the leader of the tribe. The ashiret is on the one hand a military force used by the head of the tribe to help him subjugate the surrounding nomadic and settled population, and on the other hand the military force of the tribe. Often in the past a military force of ashiret Kurds would enter the service of local feudal lords or of the central government, assuming the duties of defending the frontier or taking part in military expeditions, etc.

"In the course of time many of the ashiret were transformed into big tribes, where the chief clan was ashiret and all the other clans were as it were client-clans. Such client-clans would pay set taxes to the ashiret clan, in return for which the latter pledged itself to defend their interests and permitted them to use its name. (17) The clans belonging to ashiret unions were not usually related to the ashiret clan and frequently belonged in the past to different tribes.

"Those Kurds who, for one reason or another, were unable to establish or maintain ashirets in their midst, or even to become clients of one of the ashiret groups, were gradually transformed into rayat, or serfs, and little by little their clan and tribal structure became a half-forgotten survival. It should also be noted that among the Kurds in Turkey it is the nomadic and semi-nomadic tribes which, as a rule, maintain ashirets, whereas among the Kurds of Iraq and in particular of Persia a large number of the ashiret formations are to be found among the settled Kurds.

"The urban population of merchants and craftsmen is in a number of cases outside the clan and tribal framework and is grouped together on a territorial or professional basis. That is how things are, at any rate, with the population of the capital of Mukri Kurdistan, Mahabad, whereas, for instance, the population of the town of Ushnu belongs to the Zerza tribe.

"Relations between separate groups of the population continue to be noticeably affected by the clan and tribal structure, but the latter no longer corresponds to the existing class differentiation, which takes the following form.

"The main mass of the settled rural population is made up of a landless peasantry living in semi-feudal dependence on its landlords. The peasants are, according to the law 'free and at liberty to settle on whichever estate they prefer'. (18) However, various feudal dues levied on the peasants have turned them into the perpetual debtors of their landlords,

and they are not for the most part able to avail themselves of their right to 'unrestricted departure', being without the means to pay off their debts to the landlord even were they to sell all their possessions.

"The main mass of the land, as much as 95 per cent of it, belongs to the landlords. The peasants pay the farmer a set portion of the harvest in addition to the part which is collected as a state levy, usually through the same landlord. The distribution of the harvest between landlord and peasant, with all its diversity depending on local conditions and customs, is determined firstly by the nature of the soil and the crops sown there and secondly by the ownership of the seeds and agricultural implements. Subject to these conditions, the peasant pays his landlord one-fifth of the harvest (dedu) in the case of land which has not been irrigated, one-third of the harvest (sekut) in the case of irrigated land, and one-half of the harvest (nesfekar) in the case of cotton, rice and tobacco crops. If the landlord has provided the seed, he receives no less than one-half of the harvest from irrigated land, and if he has provided both seed and implements he receives as much as two-thirds.

"Land under market-gardens and orchards is leased out on condition that the farmer receives no less than one-third of the harvest. When a peasant leases land from his landlord for the purpose of haymaking, the landlord gets half the crop and, in addition, all the thorn bushes (kikyan), which go for camel-fodder, the dwarf bushes growing on the salt-marshes which serve in the preparation of the alkaline solution used in the drying of grapes, and also the reeds for roofing and for making mats. On top of all this the landlord managed, during the nineteen-forties, to extort from the peasant the following dues and obligations:

(a) Kharaja: A tax on the right to use pastures, hay crops and woodland belonging to the landlord. To be paid partly in money, partly in kind (hay, firewood, etc.).

(b) Begar: A corvee of twelve days every year, mostly for the purpose of repairing the irrigation system.

(c) Supplying the landlord with water. To be taken to him by the wife or daughter of the peasant.

(d) Periodical gifts to the landlord on festive occasions, at the end of the harvest, on the occasion of weddings in the landlord's family and the birth of children to him, etc. Depending on the prosperity of the peasant and the importance of the event, such gifts take the form of a ram, a domestic fowl, a loaf of sugar, eggs, milk products, fruit and so on.

(e) The maintenance of horsemen to accompany the landlord's guests, and also

the provision, without payment, of fodder and stabling for their horses.

(f) Mounted escort for the landlord during his patrols in the region, and also the immediate mustering with arms at the command of the landlord, who is, at one and the same time, head of the tribe, the clan, and the generation, etc.

"Finally, whenever the landlord was in difficulties, the peasants were obliged by custom to pool their resources and come to his help, such assistance being called barbu.(19)

"Apart from this, the taxes collected from peasants went to help the church. Although the tax in aid of the Muslim church (zakat) has been officially abolished by the Persian government, in practice the numerous Muslim clergy and religious organizations continue to collect it. On a yearly average, a peasant pays the church one ram for every 25 sheep or goats and a sack of wheat or barley weighing from 200 to 250 kg., in addition to payments for particular ceremonies.

"In some parts of the region, particularly in the Sardasht and Vezne districts, smallholders are still to be found, whether farming in family units or owning their own land and farming in communities.

"In connection with the breakdown of the patriarchal feudal system and the growth over the past few years of the capitalist system, class distinctions among the peasantry have become very much more marked. Peasants at the present time fall into the following groups:

Poor peasants, renting less than a hectare of land and usually not owning any cattle, account for no less than 30 per cent of the entire rural population.

Middle peasants, renting from one to two and a half hectares of land and owning one or two head of cattle, account for 45 per cent of the rural population.

Prosperous peasants, renting five hectares of land or more and owning five or more head of cattle, account for 10 per cent of the rural population.

Labourers, working on the prosperous peasants' and landowners' farms, account for about 10 per cent of the rural population. A farm labourer receives an average of about 80 puds of wheat a year, clothing, shoes and board, and if he is married, his wife performs without payment small domestic tasks for the master: laundry, fetching water, and suchlike.

"The remaining five per cent of the rural population is made up of craftsmen working with their hands, shop owners and small tradesmen.

"In recent years there has been a tendency for the landowners' farms to increase in size, and some have grown to be as large as 100 hectares or more. Commercial crops such as sugar-beet, tobacco, cotton and rice are cultivated on such farms. This growth of the landowners' farms has led to a reduction in the amount of land to be rented by peasants and consequently to an increase in the number of hired labourers, working on the landowners' farms.

"The nomads graze their animals on common land rented from the feudal lords. The tribal lands in Mukri Kurdistan, unlike the neighbouring regions of Iraq, have long since become feudal property."

II. RECENT POLITICAL HISTORY

Vil'chevskiy

The following is a translated extract from the first section of Vil'chevskiy's article on the Mukri Kurds. After a brief outline of their earlier history, Vil'chevskiy goes on to give this account of the recent history of Mukri Kurdistan which, he claims, "played a big part, not only in the Persian democratic movement, but also in the national liberation struggle of the Kurdish people."

"Progressive elements in Murki Kurdistan played a significant part in the struggle against Turkish troops who were attempting to occupy these regions in the years 1905 and 1906 (20), and also in the setting-up of revolutionary anjomans (local self-government committees) in Mahabad, Saqqez and other towns at the time of the Persian Bourgeois Revolution of 1907-11 . (21)

"During the First World War Mukri Kurdistan was more than once occupied by Turkish and Tsarist Russian troops, who plundered the local population, imposed indemnities on them, and suchlike. (22) In December 1914, the Turks killed the last Mukri sardar, Mohammad Hosayn Khan. As the war drew to a close, famine came to the pillaged and devastated area, and this led to popular agitation, which the activities of the revolutionary organizations in the Russian forces helped to intensify. As a result of this, after the Great October Socialist Revolution and the withdrawal of the Tsarist troops from Persia, a revolutionary movement (23) began to be formed in Mukri Kurdistan, and self-governing regions sprang up. These events were directly connected not only with the growth of the national liberation struggle of the peoples of Persia (the Gilan revolution and the liberation movement in Persian Azarbayjan), but also with the analogous

events in other regions of Kurdistan (the movement of Shaikh Mahmud of Barzinjan and of Ismail Khan Avdoi Shekkak).

"It was not until the end of the nineteen-thirties that Reza Shah succeeded, with the help of punitive expeditions (24) which were dispatched to Mukri Kurdistan, in bringing the area under Persian administration. At the beginning of the Second World War, after Soviet and British troops had been brought into Persia, power in the area of the so-called 'neutral zone', between the distribution zones of Soviet and British troops, fell into the hands of the Kurds themselves. As far back as 1942 organs of local administration had been set up, and in 1946, in connection with the general growth of the democratic movement in Persia, the autonomous democratic district of the Kurds of Persia came into being, and continued in existence until 1947. The democratic movement in Mukri Kurdistan exercised a powerful influence on the national liberation movement of the Kurds not only in Persia but also in Iraq and Turkey." (25)

Kurdoyev

In the first section of his chapter on the Kurds in NARODY PEREDNEY AZII, K.K. Kurdoyev gives a summary of Kurdish history. The part of this in which he deals with the history of the last hundred years is translated below in full.

"It was at the time of the Russo-Turkish War of 1853-6 that a rising took place under the leadership of Yezdanshir. This was one of the biggest uprisings of the Kurds against the Turkish yoke. The insurgents had as their aim the expulsion of the Turkish invaders, and to this end they strove to unite with other national minorities: the Assyrians, Armenians and Greeks. The insurrection embraced a vast area, from Van to Baghdad. The Turkish garrisons suffered heavy losses, but in the end the rising was put down by Turkish troops. The rising under the leadership of Yezdanshir nevertheless played an important role in the development of the national liberation movement of the Kurds.

"At the end of the nineteenth century, the Turkish government of Abdul Hamid II, aiming at a more successful outcome to his struggle with the Kurdish liberation movement, entered into close alliance with the Kurdish feudal leaders. The Kurdish tribes were recruited into irregular military service, and the tribes and clans formed irregular cavalry units (Hamidiye), led by the representatives of tribal aristocracy. The officers of the Kurdish cavalry were paid a salary and were given plots of land. The formation of the Hamidiye placed the Kurdish masses in a considerably worse position than they had been in theretofore, since the Hamidiye officers 'seized the entire mass of ordinary people and subjected them to their despotic authority' and set about 'plundering, stealing livestock and razing settlements to the ground' (26).

"At the beginning of the twentieth century, the Kurdish liberation movement received a new impetus; new forces entered the arena: students and schoolchildren and the intelligentsia. The first Kurdish newspaper began to be published in 1898, in Cairo at first, and subsequently in Geneva.

"The Russian revolution of 1905-7, which awakened the downtrodden peoples of the East, exercised a strong influence on the national liberation movement of the Kurds.

"At the time of the Persian bourgeois revolution of 1905-11 revolutionary Kurdish anjomans were set up in the towns of Saujbolagh (now Mahabad), Senna (now Sanandaj), Saqqez, and in other towns. One of the first Kurdish revolutionary anjomans was formed in Saujbolagh in 1907, under the leadership of Kazi Fattah. In the same year, in the regions to the west of Lake Reza'iyeh, insurrection broke out among the Kurds under the leadership of the chief of the Shekkak tribe, Jafar-ali. The slogan of the rebels was the establishment of local Kurdish autonomy.

"During the First World War, the territory which was inhabited by the Kurds became one of the bases for military activities. The belligerents carried out mass requisitions of livestock and equipment, laid waste Kurdish villages and in some regions killed the local Kurdish population. Turkish troops had a special part to play in the extermination of Kurds during the First World War; they annihilated the Kurdish population both on Turkish and on Persian territory. 'With my own eyes' writes the Kurdish public figure, A. Yamolki, 'I saw the great number of corpses of innocent peasants with which the roads of Persia were strewn at that time.' (27) As the war drew to a close, the lands of the Kurds were devastated and famine, epidemics and destitution reigned among the Kurdish population.

"The interval between the two world wars, and in particular the period after the Great October Revolution, which introduced a new era in the national liberation movement of the peoples of the East, saw an unbroken succession of big and small uprisings among the Kurds in Iraq, Turkey and Persia. Not all the Kurdish insurrections, however, were of a progressive and liberating nature. In a number of cases the imperialists, in pursuance of their policy of enslaving the countries of south-west Asia, took advantage of the Kurdish leaders and the popular masses struggling for their independence to put pressure on the Turkish, Persian and Iraqi governments with the purpose of interfering in the internal affairs of those countries.

"In Turkey the biggest uprisings took place in 1925, 1927, 1928, 1930 and 1937. The authorities made short work of those who participated in the uprisings and of the peaceful Kurdish population. Suffice it to say that, according to approximate statistics, between 1925 and 1927 alone up to 500,000 Kurds were put to death in Turkey.

"In Iraq the Kurdish national liberation movement took on an anti-British colour. In 1919 the Kurds of Barzinjan, led by their shaikh, Mahmud, expelled the British from Sulaimaniya, and only the dispatch of a large force of British troops restored British rule here. Between 1929 and 1932 revolts broke out among the Kurds of Barzan and Barzinjan, who fought under the banner of the struggle for Kurdish national autonomy.

"In 1933 the Barzanis again rose up against the Anglo-Iraqi administration, but this time also the Iraqi government, aided by the British air force, brutally suppressed the uprising.

"In Persia, after the Reza Shah government came to power in 1925, exploitation of the labouring masses and persecution of the national minorities were intensified. Kurds were forbidden to appear in the towns in their national costume. Some Kurdish tribes were forcibly resettled in other regions of the country. All this provoked a wave of Kurdish uprisings. Under Reza Shah, the movement of the Kurds of the Shekkak tribe which had begun in 1918 continued under the leadership of Ismail-agha Avdoi. Important uprisings took place in 1925, 1926, 1928, 1930 and 1937.

"Nevertheless, the Kurdish national liberation movement entered on its greatest period of expansion after the Second World War when, as a result of the crushing of Hitler Germany and Japan, a new and powerful impetus was given to the national liberation struggle in colonial and dependent countries."

The last section of K.K. Kurdoyev's chapter is called "The National Liberation and Democratic Movement" and is translated below in full.

"The Kurds are among the most downtrodden peoples of south-west Asia, and the Kurdish question remains one of the most critical and complicated questions in the contemporary world.

"The national liberation movement of the Kurds expanded with new force during and after the Second World War. A mass movement of the Kurds of Iraq under the leadership of the Barzani chieftain Molla Mustafa was initiated as far back as 1943. The movement embraced a wide selection of the democratic elements of the population, and among those who joined it were the representatives of various Kurdish organizations and of the intelligentsia and Kurdish officers in the Iraqi army. In its official conversations with Molla Mustafa the Iraqi government admitted the demands made by the Kurds, which included the recognition of national autonomy, the institution of bourgeois democratic liberties and the liberation of insurgents from prison. It was not long, however, before the regent and parliament repudiated this agreement. Motorized units and air formations under the general command of British officers were hurled at the insurgents. In spite of this, the movement of Kurds under the leadership of Molla Mustafa continued until 1945, when the insurgents withdrew fighting into Persia and joined up with the national

liberation movement of the Kurds of Persia.

"The national liberation movement of the Kurds of Persia assumed vast proportions during the Second World War. In 1945 the Democratic Party of Kurdistan was formed, with a membership made up of representatives of the progressive intelligentsia, the national bourgeoisie, landowners and clergy. The party's first session took place in Mahabad in 1945. At this session the party rules and programme were adopted, and an appeal was issued to the Kurds in which the following demands were made: the granting of national autonomy to Persian Kurdistan, the election of a Kurdistani regional enjumen, the introduction of the Kurdish language in the schools and the business correspondence of Persian Kurdistan, the appointment of Kurdish nationals to government posts in Persian Kurdistan, and the promulgation of agrarian legislation. (28)

"The appeal stated that the Democratic Party of Kurdistan would fight for the economic and cultural renaissance of the Kurdish people, using to this end the natural riches of Kurdistan, for the development of agriculture and the extension of the network of popular educational establishments, and for the forging of fraternal unity between the Kurdish people and the other peoples of Kurdistan, such as the Assyrians and the Armenians. A session of the Democratic Party of Kurdistan was convened on the 11th of January, 1946, in Mahabad, when the autonomy of a Kurdish democratic district was officially proclaimed. This district covered the regions of Mahabad, Ushnu, Mianduab, Sardasht, Saqqez, Sanandaj, Reza'iyeh, Khuy, Shahpur and Maku. An autonomous Kurdish government was elected, with the hereditary kazi of Mahabad, Kazi Mohammad, at its head. This government concluded on the 17th April 1946 a treaty of friendship and mutual aid with the autonomous government of Persian Azarbayjan. The treaty envisaged the combined struggle of the Kurdish and Azarbayjani peoples, together with the democratic forces of all the peoples of Persia, against reaction. The Mahabad government set up a Kurdish militia and army to preserve order in Persian Kurdistan. Schools were opened in Kurdish villages where the instruction was in the Kurdish language. Kurdish belles-lettres and educational and socio-political literature began to be published officially, as well as the newspaper KURDISTAN.

"This attempt by Persian Kurds to achieve national autonomy roused the reactionary forces in Persia to violent antagonism. At the end of 1946 and the beginning of 1947 the democratic movement was suppressed. Thousands of Kurdish patriots were executed, tortured in concentration camps and forcibly resettled in the south of the country. A brutal military reign of terror came into force throughout Persian Kurdistan.

"The democratic elements among the Kurdish people know well that the natural way leading to a settlement of the 'Kurdish question' involves uniting working-class Kurds with the progressive forces of the Persian,

Turkish and Iraqi peoples and setting up a united front to struggle for freedom and democracy.

"The Kurds are continuing to struggle for their national liberation and their human rights. Twice since the destruction of Kurdish autonomy in Persia there have been armed uprisings among the Kurds, in 1948 and 1950. The latter uprising was crushed by a detachment of the Persian forces twenty thousand strong with tank and air support. The struggle continued none the less. News of peasant uprisings in Persian Kurdistan never left the pages of the Tehran newspapers in the spring and summer of 1952. The peasants were seizing the estates of the landowners, stopped paying the landlords their dues in kind, and were putting up resistance to the gendarmes. In Iraq the Kurdish working-classes were also continuing the struggle for their rights, in cooperation with all the progressive democratic forces in the country. In 1949, for instance, when the British authorities executed the secretary of the Iraqi communist party, Yusuf Salman, the voices not only of the Arab but also of the Kurdish working-classes of Iraq were raised in protest." (29)

III. MODERN WRITING

Kurdoyev

The fifth section of K.K. Kurdoyev's work includes a broad outline of Kurdish language and literature. What follows is a full translation of the passage from "Language and Spiritual Culture" which deals with recent literature.

"Kurdish periodicals owe their origin to the national liberation movement of the Kurds. The first periodicals were published in Istanbul, Cairo, Geneva and London (1908-18). After the First World War Kurdish periodicals began to be published in Baghdad, Sulaimaniya, Ruwandiz, Erbil and some other towns. At the present time literature in the Kurdish language is only being published in Syria, the Lebanon and Iraq. In Persia, and more especially in Turkey, not only is the publication and distribution of works in the Kurdish language persecuted; reading and keeping copies of such works receive similar treatment. Contemporary Kurdish poets and writers - Nariman, Bekas, Sabri, Dilsoz, Kadrijan, Arakol Azizan, Jagarkhun Khazhar, Guran, and others - portray in their works the hard lot of the Kurdish people, their lack of rights and their striving towards national independence, and the sympathy felt by working-class Kurds for the Soviet Union."

Vil'chevskiy

After giving an account of literature produced in Mukri Kurdistan down to the

poet Misbah, Vil'chevskiy concludes the final section of his article on the Mukri Kurds, the section called "Language, Literature and Folklore", with the following paragraphs on recent literature in the area. A full translation is given.

"New literature in the southern dialect of Kirmanji underwent a particularly vigorous development after the First World War. An anthology of works written at this period was published in 1941 by Refik Khel'mi (30) and is not bad. This literature came to be one of the most vital factors in the development of the Kurdish liberation movement. Both the Kurds of Iraq and those of Mukri Kurdistan took part in establishing it. Among the eminent representatives of this literature mention must be made of Piremerd, the first Kurdish journalist and author of the project to latinize the southern dialect of Kirmanji (31), Amin Zaki, the author of the two-volume HISTORY OF THE KURDS AND OF KURDISTAN (32), Rashid Khelmi, Merivani, Gurani, and, finally, Said Hosayn Khuzni Mukriani, known deservedly as 'the Father of Kurdish Printing'. Hosayn Khuzni left his home town of Mahabad as a youth and first worked as a type-setter in Syria. He then settled down permanently in Ruwandiz, where he set up the first Kurdish printing-house and zincographer's shop. From the pen of Hosayn Khuzni has come a great deal of work on the history of Kurdistan and, in particular, solid and reputable work on the history of his native Mukri Kurdistan. (33)

"During the Second World War, and in particular during the life of the autonomous democratic district of Persian Kurdistan, the centre of the literature in the southern dialect of Kirmanji was transferred to Mahabad. Between 1942 and 1946 a considerable output of print was published here. Besides the magazine NISHTEMAN (Motherland), mention should be made of the organ of the Democratic Party of the Kurds of Persia, the newspaper KURDISTAN, in whose literary section were printed the works of Kurdish writers and translations of the works of contemporary world literature.

"One of the most interesting features of that period was the restoration of the ancient Kurdish institute of people's poets whose works closely resemble that of the ashugs (bards) of the peoples of Soviet Central Asia and Transcaucasia. Using popular methods of literary composition, they wrote on the burning topics of the day and read their works at assemblies of the people, popular celebrations, etc. The best among these compositions were then polished and published. The greatest people's poet of Mukri Kurdistan is Khezhar, who had a collection of his poems published in Tabriz in 1945."

Aristova

A brief summary of the Kurdish press concludes Mme. Aristova's article, and is translated here in full.

"After the Second World War Kurds active in Tehran published the

newspaper KOHESTAN. In Persian Kurdistan at the present time there are two Persian-language newspapers being published. They are TUFANEYE GARB (in Kermanshah) and SANANDAJ (in Sanandaj), the editors of both of which are Kurds.

"A number of research students have remarked on the existence of a large number of literary compositions from the pens of Persian Kurds (34) in the Kurdish language (in manuscript form). The publication in printed form of works in the Kurdish language has not taken place on any large scale in Persian Kurdistan, and Kurdish literature has mainly been published in Turkey and Iraq. At the beginning of the First World War there were some issues of the magazine KURDISTAN published in Mahabad. In 1920, in the town of Salmas, the magazine KURDISTAN came out, published by Ismail Khan, the leader of the Kurds of the Shekkak tribe. (35) Between 1942 and 1947, Kurdish books and periodicals were printed in Mahabad in connection with the setting up there of the autonomous democratic district of the Kurds of Persia."

IV. TOWNS

Vil'chevskiy devotes a whole section, 2,200 words in length and with two illustrations, to "Towns and Urban Life" in his article on the Mukri Kurds. He remarks that the towns of Mukri Kurdistan have characteristically Kurdish features. Most of this section, four-fifths of it in fact, deals with Mahabad: its history, geographical situation and layout, buildings, ancient monuments, amenities, clothing, furniture and domestic utensils, the working-class elements, bourgeois leaders, proletariat and its political activities, alcohol, opium, gambling, cinema, drama, and "the festival of the false emir."

What has been translated below includes all that Vil'chevskiy writes on the other towns besides Mahabad. On Mahabad only his comment on the population is given.

"The biggest Kurdish town and the capital of Mukri Kurdistan is Saujbolagh (Sablakh in Kurdish), which Reza Shah renamed Mahabad. It has a population of about 16,000 (36), of which 80 per cent are Kurds and the other 20 per cent are made up of Armenians, Assyrians, Jews, Persians and Azarbayjanis..."

"All the other Kurdish towns of Mukri Kurdistan are unlike Mahabad in that they have not sprung up recently but established themselves as the non-Kurdish population was ousted from towns already existing. The Kurds gave the towns in which they settled the same composite features which have been noted above in Mahabad. The biggest towns of Mukri Kurdistan are the following:

Bokan. A small town situated not far from the right bank of the Simineh Rud river. At the junction of roads leading from Tabriz to Sanandaj, Kermanshah and the border of Iraq, Bokan is very important as a trans-shipping point for transit trade. The town has more than 600 houses, four caravansarais, a bazaar with 200 stalls, two Sunni mosques and a bath-house. (37) The town's population is made up of more than 3,000 Kurds and Jews. Under the Qajars Bokan belonged to the governor of Saujbolagh, Mohammad Hosayn Khan, the Mukri sardar.

Sardasht. A small town in the south-western corner of Mukri Kurdistan, near the Persian-Iraqi frontier. There are about 650 houses in the town, a bazaar with 150 stalls, two caravansarais, four mosques and a bathhouse. The population numbers over 2,000 Armenians and Assyrians.

Shahindezh. (Sain Qal'eh). This is a small town on the right bank of the Zarineh Rud. There are about 2,500 houses, ten caravansarais, a bazaar with 200 stalls, a Shi'i mosque and several baths. The population numbers over 3,000 Afshars, Kurds, Persians, Armenians, Assyrians and Jews. Most of the population is Shi'i Muslim, which includes the followers of the Shi'i sect of Ahl-E-Haqq.

Saqqez. A town on the upper reaches of the Zarineh Rud, to the west of Baneh. It contains about 2,000 houses, four caravansarais, a bazaar with 600 stalls, eight mosques and five bathhouses. The population numbers about 12,000, most of which are Kurds but with some Jews, Assyrians and Armenians as well. Saqqez was for a long time the capital of the Kurdish dynasty of the Bekzade of Saqqez who trace their origin back to the Mervanids.

Baneh. (Barozha in Kurdish, meaning the eastern mountain slope). This is a small town near the Persian-Iraqi frontier, lying on the river Baneh, a tributary of the Kiveru. In Baneh there are about 900 houses, two caravansarais, a bazaar with 200 stalls, ten mosques and three bath-houses. The population of more than 4,000 is made up mostly of Kurds, but there are some Jews and Armenians as well. Baneh is situated at the junction of routes from Mukri Kurdistan to Iraq and is an important point for trade with that country.

Naqadeh. A small town, not far from the southern shore of Lake Reza'iyeh and on the left bank of the river Chume-Baizova, a tributary of the Gadyr-Chay. There are more than 500 houses in the town, a bazaar with 50 stalls, a hospital built about twenty years ago, a small Shi'i mosque and the palace of the Karapapakh khans, whose residence is in Naqadeh. The population is over 1,000, most of which are Karapapakhs, Kurds, Jews and Armenians. Naqadeh is the administrative and trade centre of the Solduz district.

Ushnu. A small town on the river Gadyr-Chay between Naqadeh and Reza'iyeh and somewhat further west than those places. It lies on both banks of the Gadyr-Chay, which is crossed by a bridge in the centre of the town joining the two halves of the bazaar. There are bazaar stalls also on the bridge. There are more than 700 houses, a bazaar with 200 stalls, a mosque, bathhouses and the palace of the khans of the Zerza tribe. The population of Ushnu amounts to something like 3,500, most of which are Kurds. Like Baneh, Ushnu is a great centre for trade between Mukri Kurdistan and Iraq, and roads lead through the town from the shores of Lake Reza'iyeh to Iraq."

* * *

Comment by Mr. C.J. Edmonds, author of KURDS, TURKS AND ARABS

This material is obviously the result of very considerable study not only of existing published sources but of conditions among the Kurdish population of Persia. The material varies a good deal in quality: the study by Vil'chevskiy is the best in every respect, since he evidently knows the language and much of the information he provides gives the impression of being the result of first-hand enquiry. The other sources which he quotes include Minorskiy, who is first class, and Belyayev and Arakelyan, both of whom I should judge to be sound.

Kurdoyev appears to have relied for his lists of tribes on the Kurdish writer Amin Zaki, who relied for much of his material not on first-hand knowledge but on some early British lists compiled by Mark Sykes and others. The best list of tribes after Vil'chevskiy is that contained in SOVREMENNYY IRAN.

Kurdoyev's section on recent political history is of some interest, although it contains a very marked Soviet bias.

Notes

The following notes are all those of the authors.

(1) Some sources give a higher figure for the number of Kurds up to 7m. but the MEMORANDUM SUR LA SITUATION DES KURDES ET LEUR REVENDICATION, Paris 1948, sent by Kurdish political organizations to the UNO claims a population of 9m. for Kurdistan. This figure includes, however, the entire population of the Kurdish regions, where there are up to 2.5m. non-Kurds. As against this, Persian, Iraqi and Turkish sources, denying the existence of the Kurds as a separate people, give numbers only of nomadic and semi-nomadic Kurdish tribes, and indiscriminately count all the settled population, and in particular the urban population, in with the ruling nationality. But in view of the fact

that the census is made for the purpose of tax-collecting or in connection with army recruitment, the tribes try to dodge it and frequently migrate over the frontier at the time of a census. Moreover, sometimes there are tribes moving about on both sides of the state frontier as, for example, the Kharki, who winter in Iraq but in summer migrate across Turkish territory into Persia. It follows that the figures for the tribes will vary according to the season when the census is taken. Turkish statistics only indicate those who admit Kurdish as their mother tongue. In all these cases the figure given for the Kurdish population is considerably lower than the actual figure.

(2) All these boundaries are of recent origin. The oldest among them - the Persian-Turkish - was finally established in 1914 (see MATERIAL PO IZUCHENIYU VOSTOKA, izd-vo. MID, Petrograd, 1915, No.2). The other boundaries came into being at the end of the First World War as a result of the break-up of the Ottoman empire.

(3) The latest report giving information on these matters appears in an Arabic translation of the work of a Kurdish historian: A HISTORY OF THE KURDS AND OF KURDISTAN, A.Zaki, Cairo, 1936, Vol.I, pp.466-8. However, even in this most careful report, the Dravidian tribe of the Brahui are reckoned in with the Kurds of Baluchistan. The British press reported in 1943 on an uprising among the Kurdish tribes of the Sind.

(4) For a detailed list of Kurdish tribes, with an indication of their numbers, distribution and division into clans, see A.Zaki (op.cit., Vol.1, pp.393-468). In Russian there is the work of Aver'yanov, KURDY V VOYNAKH ROSSII S PERSIYEY I TURTSIYEY, Tiflis, 1900.

(5) More details are given in S.I.Bruk's article "Etnicheskiy sostav i razmeshcheniye v stranakh Peredney Azii", TRUDY IN-TA ETNOGRAFII IM. MIKLUKHO-MAKLAYA, No.39, 1958, pp.73-109.

(6) See the GEOGRAPHICAL DICTIONARY OF PERSIA, Tehran, 1952, Vols.IV and V. (In Persian Vol. IV - pp. 512: 24,268,329; Vol.V - pp.242: 46,359,254.)

(7) Details about the Kurdish tribes of Persia are given in the following works: A MILITARY GEOGRAPHY OF PERSIA, A.Razmara, Vol.V; THE KURDS AND KURDISTAN, M.A.Zaki, Baghdad, 1931, Vol.I, Pt.2, (in Kurdish); THE GEOGRAPHY OF PERSIA, M.Keykhan, Tehran, 1931, Vol.III, (in Persian); "The Tribes of Western Iran", W.Minorsky, JOURNAL OF THE ROYAL ANTHROPOLOGICAL SOCIETY OF GREAT BRITAIN AND IRELAND, 1945, Vol.LXXV, Pt.1-2.

(8) On the Kurdish tribes of other parts of Persia see the following works: SBORNIK KONSUL'SKIKH DOKLADOV. SEVERNAYA PERSIYA, NKID, 1933; "Notes on the ethnology of Khurasan", W.Ivanow, THE GEOGRAPHICAL JOURNAL, 1926, Vol. LXVII, No.2; "Ocherk vooruzhennykh sil Persii v 1883 g.", Kolyubakin, SBORNIK MATERIALOV PO AZII, St.Petersburg, 1884, Vol.XI; KURDY. ZAMETKI I VPECHATLENIYA, V.F.Minorskiy, Petrograd, 1915; PERSIA, A. Wilson, London, 1932; "Persidskiy Beludzhistan"; V.Berezkin, BYULLETEN' PRESSY SREDNEGO VOSTOKA, Tashkent, 1928, Nos. 6-7; V GYURGENSKOY DOLINE, Tashkent, 1931; A MILITARY GEOGRAPHY OF PERSIA, M.Keykhan.

(9) A MILITARY GEOGRAPHY OF PERSIA, Keykhan, Tehran, 1931, Vol.II, pp.109, 175, 176, (in Persian); A SHORT HISTORY OF THE KURDS AND OF KURDISTAN, A. Zaki, Cairo, 1936-45, Vol. II, pp.446-8 (in Arabic); GEOGRAPHICAL DICTIONARY OF PERSIA, Tehran, 1945-52, Vol.IV.

(10) See "Ocherk severo-vostochnoy chasti Persidskogo Kurdistana", D.Belyayev, IZVESTIYA SHTABA KAVKAZSKOGO VOYENNOGO OKRUGA, 1910, No.29, p.22.

(11) As V.F.Minorskiy remarks, "In Sheref-name it is explained that the Bilbas and Kavalis are associated with the Baban tribe, this being substantiated by their almost completely identical languages". (MATERIALY PO IZUCHENIYU VOSTOKA, vyp,2, p.466).

(12) See "Kurdy v Persii", A.A.Arakelyan, IZVESTIYA KAVKAZSKOGO OTD. RGO, 1904, Vol. XVII, No.1, p.8.

(13) See MATERIALY PO IZUCHENIYU VOSTOKA, vyp.2, pp. 466-8.

(14) D.Belyayev writes of them as tribes "who have lost their clan structure and their isolation and have mixed with other tribes, forming the agricultural population on lands belonging to Mukri families". (Op.cit., pp.7-8.)

(15) Mame-Alan, the hero of the biggest Kurdish epic MAME I ZINE, was descended from this clan, which was perhaps connected originally with the North-Caucasian Alans (see "Svedeniya o naselenii nekotorykh pogranichnykh okrugov", V.F.Minorskiy, MATERIALY PO IZUCHENIYU VOSTOKA, vyp.2, p.438).

(16) In 1943 the Karapapakh Kuli Khan Borchalo presented the Akademiya Nauk of Georgia with the property deeds to Borchalo which had been given by the shahs of Persia to his forebears and preserved in his clan.

(17) Cf. Arakelyan, (Op.cit., pp.13-14.) "If the aga or a high-born Kurd from one tribe insult or strike a simple Kurdish ploughman from another tribe, the latter has no right to raise a hand against the aga who insulted him; all he can do is to complain to his own aga or anybody of noble birth in his tribe who may then demand satisfaction from the insulte

(18) See under Soudzhbulak (sic) in DONESENIYA ROSSIYSKIKH KONSUL'SKIKH PREDSTAVITELEY, A.I.Iyas, Izd-vo.Ministerstva Torgovli, 1914, No.38, p.27. See also D.Belyayev, (Op.cit., p.9.)

(19) Cf. D.Belyayev, (Op.cit., pp.25-26.)

(20) See "Poyezdka po severnomu persidskomu Kurdistanu", A.I.Iyas, MATERIALY PO IZUCHENIYU VOSTOKA, vyp.2; Book 4, pp.182-200.

(21) MATERIALY PO IZUCHENIYU VOSTOKA, vyp.2, pp.38, 464; "Zapiska o Kurdistane", Benzengr, SBORNIK GEOGRAFICHESKIKH, TOPOGRAFICHESKIKH I STATISTICHESKIKH MATERIALOV PO AZII, vyp. LXXXIV, St. Petersburg, 1911, pp. 30-31.

(22) KURDISTAN AND KURDISH UPRISINGS, Abd-ol-Aziz Yamolki, Tehran, 1946, pp.57, 65 (in Kurdish); IZVESTIYA MID, 1915, Vol. IV, p.178 et seq.

(23) "After the February revolution there was a great movement among the Kurds in favour of an understanding between free Kurds and free Russia. There were some big gatherings and people were sent to us for negotiations." (REVOLYUTSIYA I FRONT V.Shklovskiy, Petrograd, 1921, p.87.); "The spirit of Bolshevism was in the air", wrote the British General Dunsterville, who arrived in nearby Hamadan in February 1918. According to him, the programme of the revolutionary masses of western Persia was "a combination of an anti-European movement with attempts to create such disorder that every poor man might seize hold of the treasures of the rich". (BRITANSKIY IMPERIALIZM V BAKU I PERSII 1917,1918, Denstervil', Tiflis, 1925, pp. 51, 105.)

(24) Local figures give the population of Mukri Kurdistan before the First World War as over 300,000 and show a drop to 90,000 by the end of the nineteen-thirties.

(25) LES KURDES ET LE DROIT, L.Rambout, Paris, 1947.

(26) Aver'yanov, (Op.cit., pp.277-9.)

(27) THE KURDS AND KURDISH UPRISINGS, Abd-ol-Aziz Yamolki, Tehran, 1946 (in Turkish).

(28) OCHERK ISTORII IRANA, M.S.Ivanov, Moscow, 1952, p.377.

(29) BULLETIN DU CENTRE D'ETUDES KURDES (Paris), 1949, No.5, p.8.

(30) KURDISH POETRY AND PROSE, Baghdad, 1941 (in Kurdish). See also COLLECTED VERSE OF KURDISH POETS, Molla Abdul Kerim, Baghdad, 1941 (in Kurdish). Bibliographies of literature in the southern dialect of Kirmanji are given in the following works: "A Kurdish Newspaper", A. Edmonds, JOURNAL OF THE ROYAL ANTHROPOLOGICAL SOCIETY OF GREAT BRITAIN AND IRELAND, 1921, Vol.XXII; "A Bibliography of the Southern Kurdish. 1920 - 1936", ibid., 1937, Vol. XXIV; "Bibliograficheskiy Obzor Zarubezhnykh Kurdskikh Pechatnykh Izdaniy V XX Stoletii", O. Vil'chevskiy, in the symposium IRANSKIYE YAZYKI, Vol. 1, Moscow-Leningrad, 1945.

(31) Piremerd is the pseudonym of Khadzhi Tevfik, the editor of the oldest Kurdish newspaper in Sulaimaniya ZHIYAN.

(32) The first volume was published in the Kurdish language in Baghdad in 1931.

(33) MUKRI KURDISTAN, Vol. I, Kh. Khuzni Mukriani, Ruwandiz, 1936 (in Kurdish). A list of the works of Kh. Khuzni is given in Vil'chevskiy's bibliography [See (30) above].

(34) "Vyrazheniye fonetiki pis'ma v persidskom pis'me", Yu.N.Marr, IZVESTIYA AN/SSSR, 1934, No. 2; CATALOGUE OF PERSIAN MANUSCRIPTS IN BRITISH MUSEUM, Rieu.

(35) See Vil'chevskiy's bibliography [See (30) above].

(36) GEOGRAPHICAL DICTIONARY OF PERSIA, Vol. IV, p. 572. At the time the author of this article visited Mahabad in 1942-5 there were not fewer than 25,000 inhabitants.

(37) All information on buildings in the towns refers to the early nineteen-forties.

THE SOVIET PRESS ON THE UPRISING IN TIBET

From the 29th March 1959 and throughout the following month PRAVDA carried reports, some of them over 1,000 words in length, on the Tibetan uprising and the subsequent events and reactions to it in Tibet and China. With very few exceptions these reports began by quoting TASS in Peking and the New China News Agency. The exceptions, for which only TASS in Peking was quoted as the source, were reports of the opening session of the All-China Committee of the People's Political Consultative Council of China (P. 18.4.59) and of the National People's Congress (P. 21, 23, 24.4.59). The only comments on the situation in Tibet carried by these reports were, however, those of Chinese and Tibetans, and the only information given apparently independently of the New China News Agency consisted of factual reports of these meetings. Thus, for example, PRAVDA of the 23rd April 1959 began and ended its report by summarizing the speeches made at the first session of the National People's Congress on 22nd April and listing those present; the middle section, which amounted to two thirds of the report, gave the Panchen Lama's speech "as reported by the New China News Agency".

Two articles appeared in PRAVDA during this period: "The Collapse of the Reactionary Revolt in Tibet", signed by PRAVDA's own correspondent, V. Ovchinnikov, which appeared on the 30th March 1959, and "The Failure of Imperialist Provocation", signed by "Observer" in PRAVDA of the 5th April 1959. The first of these, about 800 words long, reported on current events in Tibet with references to the Chinese Press, but was mostly given over to a broader outline of the situation. Tibet, Ovchinnikov wrote, had the right to a national oblast autonomy enshrined in the agreement of 23rd May 1951 between the Central Government and local Tibetan authorities. All authority apart from foreign affairs and questions of state defence belonged to the local Tibetan power. The Preparatory Committee for the setting up of the Tibetan autonomous region, which was formed in 1956, made little headway, Ovchinnikov said, "as may be seen from the reports in the Chinese Press". He then described how reactionaries upholding the feudal slave-owners prevented any reforms being made and made use of their positions to form armed bands, receiving support from Chang Kai shek, imperialist circles and influences emanating from Kalimpong, while "the overwhelming majority of the population of Tibet were poor farmers and stockbreeders, impatiently waiting to be liberated from the yoke of feudal serfdom". The article concluded by claiming that the revolt had served the purpose of hastening the downfall of the reactionary forces, thus opening "a new page in the history of Tibet".

The article by "Observer" was about 2,000 words in length. Much of it was taken up with quotations of the Panchen Lama, a Peking worker, the PEOPLE'S DAILY, and the chairman of the Chinese Buddhist Society, the last two being quoted in reply to criticisms made by the US Press and State Department and the Pakistan Press. "Observer's" own comments were all in support of the Chinese Government which had "respected the national traditions, local peculiarities and religious feelings of the Tibetans" and had given them "disinterested aid" since 1951. Now that the Tibetan people had unmasked the wicked schemes of imperialist reaction they were resolved to "continue their struggle for the development of a new, democratic and socialist Tibet. . . The failure of the Tibetan revolt once again lends force to the obvious truth that every attempt by imperialists in any part of the great socialist camp to restore the old order hated by the people is inevitably doomed to failure. . . The actions of the Chinese People's Republic cannot fail to find support among all people who stand for non-interference by states in the internal affairs of other states, for the lessening of international tension, for peace and friendship among peoples."

None of the Chinese attacks on India reported in the TIMES of the 25th, 27th and 28th April 1959 appeared in PRAVDA, and the only news from India regarding the Tibetan uprising and its aftermath was to the effect that Mr. Nehru had told Parliament of the Dalai Lama's arrival in India (P. 4.4.59). This bried report quoted TASS in Delhi.

In the period under review (up to the 28th April) PRAVDA carried reports or articles on Tibet and the subsequent events on 24 days out of the 31. The newspapers of the six Muslim republics of the Soviet Union appeared 26 times during the same period, and only one of them produced an article, and that a brief one of 500 words (PV. 5.4.59), which differed in no way from the PRAVDA line. The space given to reporting news on the subject varied considerably between the newspapers, BAKINSKIY RABOCHIY including it in 18 issues and the other newspapers as follows:

PRAVDA VOSTOKA	-	12 issues
KOMMUNIST TADZHIKISTANA	-	10 issues
SOVETSKAYA KIRGIZIYA	-	7 issues
TURKMENSKAYA ISKRA	-	7 issues
KAZAKHSTANSKAYA PRAVDA	-	6 issues

N E W S D I A R Y

AFGHANISTAN, INDIA, PAKISTAN, PERSIA, SINKIANG

The following diary includes items from newspapers and periodicals received during the period January - March 1959 inclusive. In view of the variety of sources from which the information has been collected, contradictions may occur; no responsibility can be taken for the accuracy of the information given but the source is given for each item.

A list of abbreviations used will be found at the beginning of the REVIEW.

. . .

AFGHANISTAN

January 6th. A gift of 1,500 books on various subjects has been received by the Rector of Kabul University from Mr. Voroshilov.
P. 7.1.59.

7th. Sardar Mohammed Naim, the Afghan Foreign Minister and Deputy Prime Minister, arrived in Kabul after a week's visit to the USSR (see CAR, Vol. VII, No.1, p. 101) during which he exchanged views with Soviet leaders on relations between the two countries and on the Middle Eastern situation. Complete agreement was reached on both questions.
P. 2 - 8.1.59; TI. 10.1.59.

A contract has been signed in Kabul between the Afghan Ministry of Communications and VOSTOKINTORG for supplying Afghanistan with a large part of the material and equipment needed for an air line (vozdushnyaya liniya svyazi) between the country's biggest towns.
KP. 24.1.59.

The Alma-Ata Film Studio plans to produce Kazakh-Afghan films.
SU. 1959, No.107.

February 4th. An agreement was signed in Kabul to establish direct radio-telephonic communication between the Soviet Union and Afghanistan.
I. 5.2.59.

A group of Soviet orientalists has visited Afghanistan. One of them, A.N. Dvorenkov, deputy director of the Institute of Oriental Studies of the AN/SSSR, announced that the help given in various Afghan quarters to Soviet orientalists is greatly assisting them in their programme of studying the history, economy and culture of Afghanistan. He gave details of the work being carried out in these spheres.

TI. 11.2.59.

Soviet, Czech and Rumanian specialists are prospecting for oil in the Bactrian plain.

P.,PV. and BR. 28.2 59.

With the aid of Soviet specialists, roads in Kabul are being reconstructed, eight oil storage depots have been built and work has been started on the country's first factory for nitrogenous fertilizers.

BR. 28.2.59.

Soviet and Afghan specialists are collaborating in the fight to control agricultural pests. Soviet specialists in the control of epizootics are also working in Afghanistan.

PV. 28.2.59.

The King of Afghanistan has ratified the treaty on the transit of Afghan goods over Soviet territory. (See also CAR, Vol.VII, No. 1, p. 101)

KT. 26.2.59.

March 14th. An Afghan Government delegation arrived in Moscow to discuss the economic development of their country.

P. 15.3.59.

Deep exploratory drilling for oil has begun in the Sar-i-Pul region, and preparations have been made for more such drilling in the Shibarghan and other regions where Soviet, Czech and Rumanian specialists are working. (See also CAR, Vol. VI, No. 1, p. 94.)

BR. 14.3.59.

A bridge over the Khanabad river on the highway between Kizil-kala and Kabul has been opened to traffic. It was built with the aid of Soviet specialists.

KT. 18.3.59.

INDIA

January 23rd. Two speeches by Soviet scientists have been delivered

at the 46th session of the Indian Scientific Congress.
PV. 25.1.59.

26th. Prominent people in Uzbekistan are to address words of welcome in Urdu to the Indian people over the daily wireless transmissions from Tashkent.
PV. 25.1.59.

February A brick and tile factory is being set up at Srinagar, Kashmir, with Czech assistance and is expected to supply bricks at three-eighths of the present market price.
FET. April 1959.

March 19th. A Soviet good will delegation has returned to Moscow after a 24-day tour of India. The delegation was invited after the cancellation of the proposed state visit of Marshal Voroshilov. It was headed by Mr. A.A. Andreyev, a member of the Praesidium of the Supreme Soviet and Mr. N.A. Mukhitdinov, chairman of the foreign affairs commission of the Soviet of Nationalities. Many parts of India were visited, including Kashmir and the Punjab.
P. 15.2.59; 24.2. - 20.3.59;
PV. 25,27.2.59; BR. 27.2.59;
KT. 26.2.59; T. 20.3.59.

The Moscow National Central Puppet Theatre has spent forty days touring India. Mr. Nehru and other Indian leaders have attended performances, the takings for which have been donated to Mr. Nehru's national fund for people in distress.
LITERATURNAYA GAZETA 10.3.59;
P. 28.3.59.

The Central state farm at Suratgarh, Rajastan has been equipped with machines and other implements given by the Soviet Government.
I. 15.3.59.

PAKISTAN

January 20th. The Soviet committee of solidarity between the countries of Asia and Africa has sent General Mohammad Ayub Khan, President of Pakistan, a telegram demanding the immediate release of Faiz Ahmed Faiz and Maulyan Abdul Khamid Khan Bhasani. (See also CAR, Vol. VII, No. 1, p. 104.)
P. 21.1.59; KT. 23.1.59.

24th. Commenting on the Baghdad Pact meeting due to open on the 26th January in Karachi a TASS statement criticized

US intentions to use the meeting to combine existing military alignments, and said that the USSR could not remain indifferent to plans to extend US bases in Turkey, Persia and Pakistan by means of bilateral agreements.

P. 25.1.59.

The Pakistan Government has repudiated the Soviet Government's contention, contained in a document delivered by the Russian Charge d'Affaires, that the bilateral agreement under negotiation between Pakistan and the United States would infringe the Soviet Union's security.

T. 13.1.59.

March — The Soviet Government has agreed to the appointment of Aga Khilali as Pakistan's Ambassador Extraordinary and Plenipotentiary to the Soviet Union.

I. 10.3.59.

The Soviet committee of solidarity between the countries of Asia and Africa sent a telegram to Faiz Ahmad Faiz (editor of PAKISTAN TIMES arrested under the Safety Act on 15.12.58. Ed.) congratulating him on his release from prison and informing him of the campaign waged on his behalf.

P. 14.3.59.

PERSIA

Items on the recently-concluded Persian-USA military agreement, the Baghdad Pact and the breakdown of Persian-Soviet talks on a treaty of friendship and non-aggression have been omitted from the following diary. This subject has been fully dealt with in THE MIZAN NEWSLETTER (Nos. 3 and 4 of 1959), which include verbatim quotations from important Soviet speeches and articles, and is also published by this Centre. Ed.

. . .

February — Senator Jamal Emami attacked Mr. Khrushchev's recent insulting remarks about the Shah, made in connection with the proposed Persian-USA military agreement. "The present boss of the Kremlin", he said, "must remember the bloody fate of his predecessors. He, too, will go their way."

T. 26.2.59.

SINKIANG

January — A sports delegation from Kazakhstan which visited Sinkiang in the autumn of 1958 (see also CAR, Vol. VI, No. 4, p. 474), has invited the volley-ball and basket-ball players of the Sinkiang-Uygur autonomous region to take part in the ninth

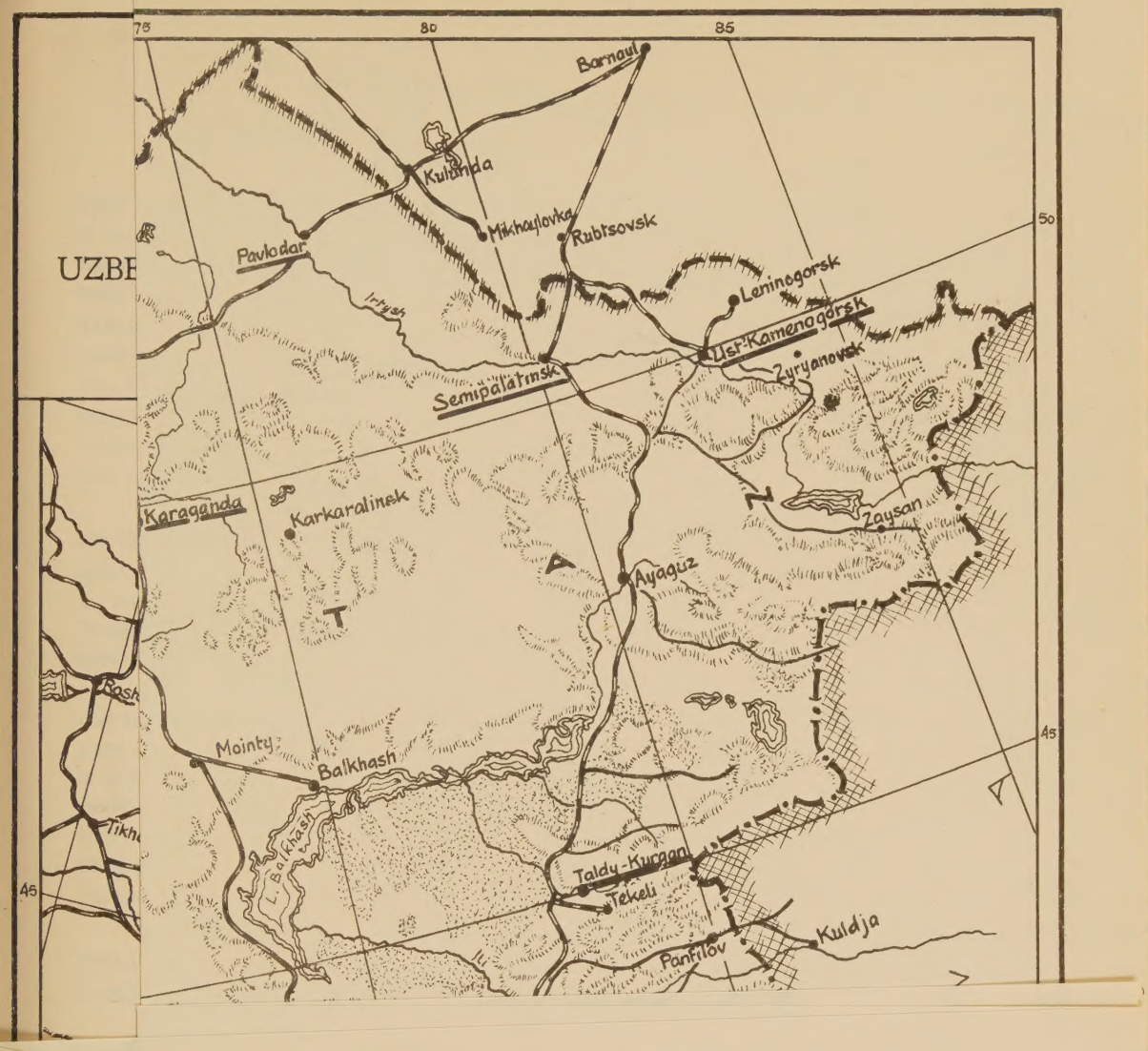
Kazakh Sparta in the autumn of 1959.
SOVETSKIY KAZAKHSTAN, No. 1, 1959.

Soviet scientists have been cooperating with the Academia Sinica in its Sinkiang composite expedition (sic), particularly in connection with irrigation plans in the Tarim valley.
NEW TIMES, Nos. 4, 8, 1959.

February — A documentary film entitled POD NEBOM DREVNYKH PUSTYN' (Beneath the Sky of Ancient Deserts), which deals with the Chinese north-west, mostly Sinkiang, has been made by the Moscow and Shanghai studios for popular scientific films.
DRUZHBA, No. 6, 1959.

March — The Lanchow-Urumchi-Aktogay railway has been opened as far as the station of Syadun, 1,010km. from Lanchow. Further west work is proceeding on the section Syadun-Lapochen. The rest of the railway, over 1,300km., is due to be completed in two years: one year in which to cross the Tyan'-Shan' and another year to reach the Kazakh frontier. (See also CAR, Vol. III, No. 3, pp. 204-6; Vol. V, No. 2, pp. 153a-6; Vol. VII, No. 1, p. 105.)

A new railway centre to link the Lanchow-Urumchi line, the trunk lines to northern and southern Sinkiang and other local lines is under construction at Urumchi.
KP. 11.3.59; FET. March 1959.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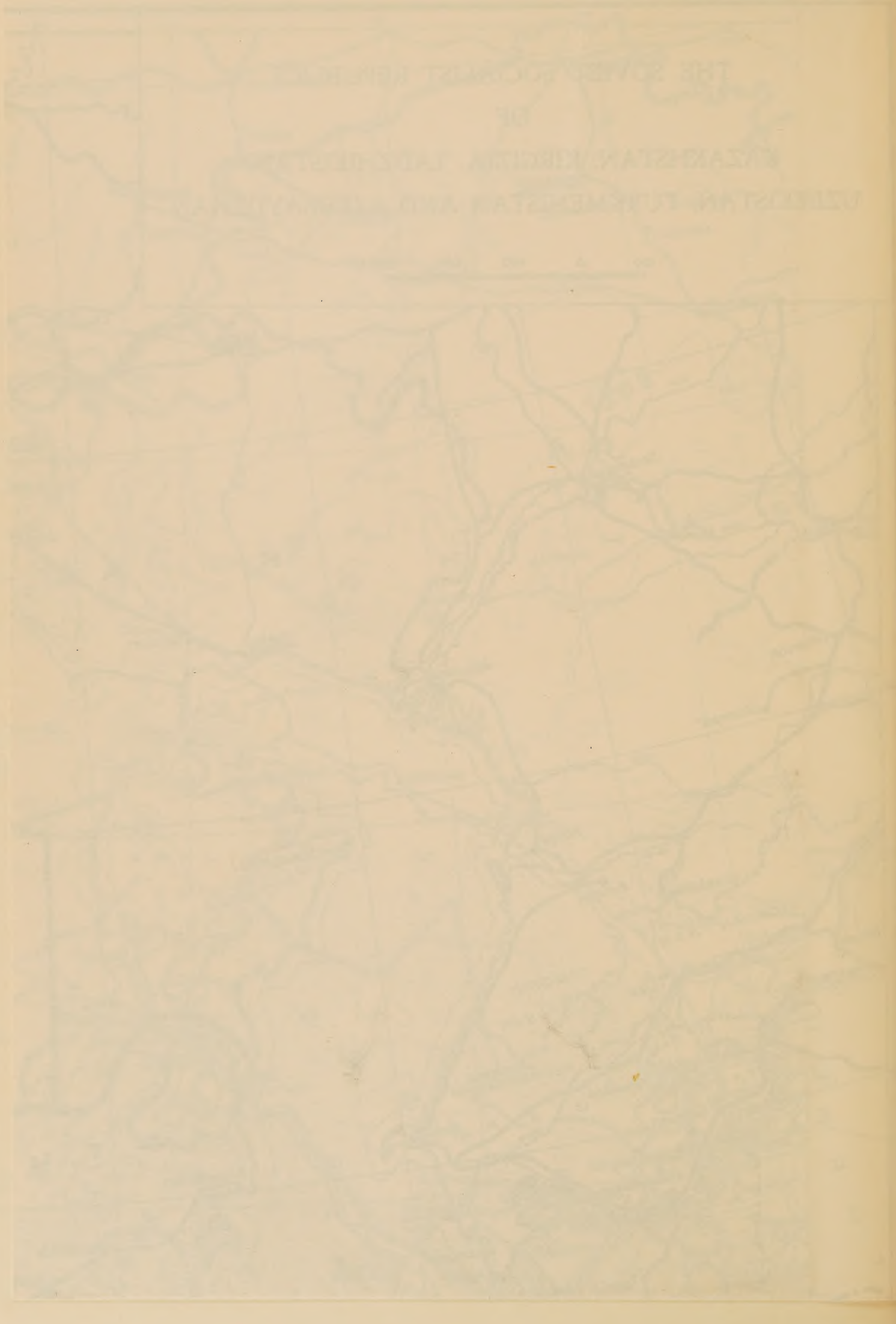


Also published by Central Asian Research Centre

THE TURKIC LANGUAGES OF CENTRAL ASIA: Problems of Planned Culture Contact. A translation of an article entitled "The Turkic Peoples of the USSR: the Development of their Languages and Writing" by Professor N.A. Baskakov, with comments by Dr. Stefan Wurm. 52pp. large post quarto. Price: Six Shillings. (Out of print)

TURKIC PEOPLES OF THE USSR: Their historical background, their languages and the development of Soviet linguistic policy, by Dr. Stefan Wurm. 51 pp. large post quarto. Price: Ten Shillings.

SOME FEATURES OF THE MORPHOLOGY OF THE OIROT (GORNO-ALTAI) LANGUAGE by C.G. Simpson, Reader in Turkish at the University of Durham. 68 pp. large post quarto. Price: Seven Shillings and Sixpence.

A concise description of the main features of the noun, pronoun, postposition and verb of the Oirot language spoken in the Gorno-Altai Autonomous Oblast of the USSR.

ISLAM AND RUSSIA: A detailed analysis of "An Outline of the History of Islamic Studies in the USSR" by N.A. Smirnov (Moscow 1954), with an introduction by Ann K.S. Lambton, Professor of Persian in the University of London. 87 pp. large post quarto. Price: Twelve Shillings and Sixpence.

N.A. Smirnov's book is the most important work on Islamic Studies published in the USSR and is of particular significance at the present time. It is divided into two approximately equal parts dealing with Islamic Studies in Russia before and after the Revolution. The present analysis is reproduced from CENTRAL ASIAN REVIEW and is accompanied by a long introduction dealing with the history of Russian relations with Islam. The Bibliography consists of a list of all the works on Islamic and cognate subjects mentioned in the text.

THE TURKISH LANGUAGE OF SOVIET AZERBAIJAN by C.G. Simpson, Reader in Turkish at the University of Durham. 120 pp. large post quarto. Price: Twenty Shillings.

A summary of the grammar of the current literary language of Soviet Azerbaijan together with passages of contemporary literature and extracts from the press.

RUSSIAN WORKS ON AFGHANISTAN. 12 pp. large post quarto. Price: Five Shillings.

A bibliography compiled for the most part from bibliographies and references found in Russian publications in the course of the Centre's study on Afghanistan (CENTRAL ASIAN REVIEW, Vol. IV, No. 2). It does not claim to be exhaustive, but is believed to be the only one of its kind in existence. Although seldom referred to in Western literature, the amount of Russian writing on Afghanistan is considerable, particularly in relation to Afghan affairs during the past thirty-five years.

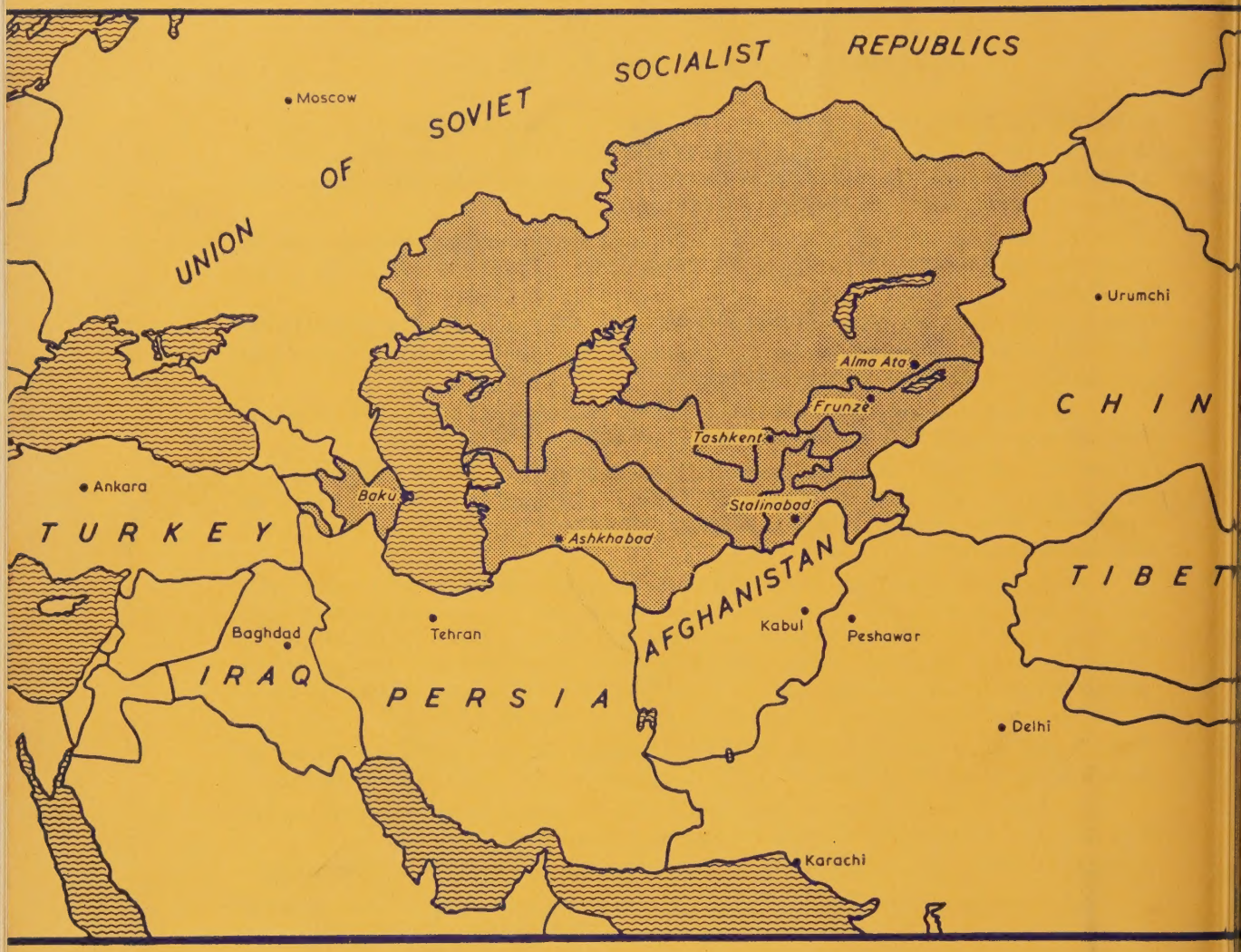
RECENT SOVIET SOURCE MATERIAL ON SOVIET CENTRAL ASIA AND THE BORDERLANDS: Issued as a biannual supplement to CENTRAL ASIAN REVIEW. Approx. 40 pp. large post quarto. Price: Five Shillings.

This bibliography is limited to certain specific periodicals, about 50 in number, and to new books. Highly technical source material is not included.

In preparation

AN INTRODUCTION TO THE TURKMEN LANGUAGE by G.K. Dulling.

Turkmen, while related to modern Turkish and Azeri in the south-western group of Turkic languages, differs from them in several important points of phonetics, morphology and syntax. This book describes these differences and also contains some notes on the unwritten Turkmen dialects spoken outside the Soviet Republic of Turkmenistan in Persia and Afghanistan.



The above map shows the area covered by CENTRAL ASIAN REVIEW in relation to the re USSR. The total extent of the area is about 1½ million square miles. According to the latest availab the total population is 24,300,000 of whom about 16 millions are estimated to be indigenous.

The total area of Soviet Asia (i.e. the Urals Region, Transcaucasia, Eastern and Western Sib Soviet Far East, Soviet Central Asia and Kazakhstan) is approximately 7 million square miles and the p about 64 million of whom 23 million are estimated to be indigenous. Thus, while the six Muslim together occupy only one fifth of the total area of this region, their indigenous population amounts two thirds the total indigenous population.

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